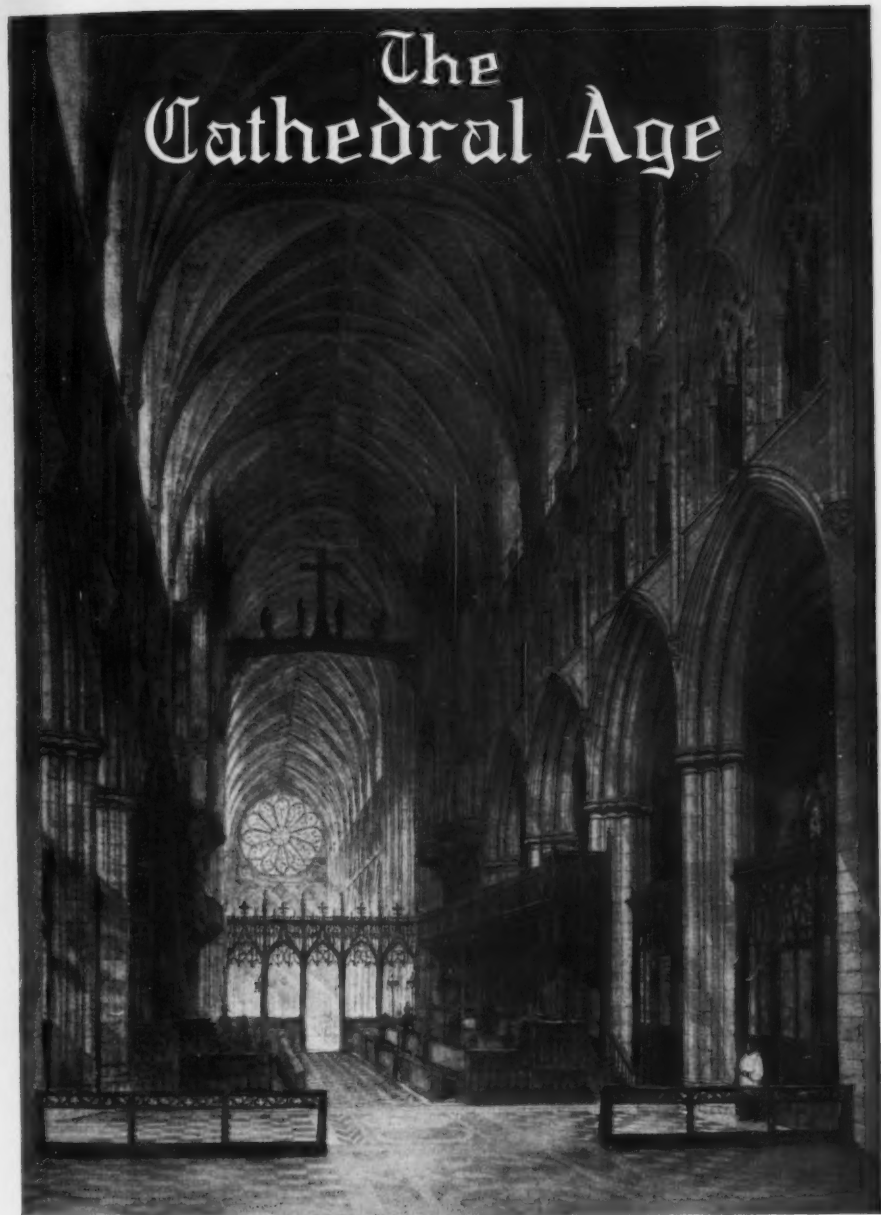


The Cathedral Age



THE CHOIR OF WASHINGTON CATHEDRAL

(Architects' Drawing Showing Interior of the Choir Looking West from the Chancel as this Portion of the Cathedral Will Appear When Completed.)

Michaelmas - 1927

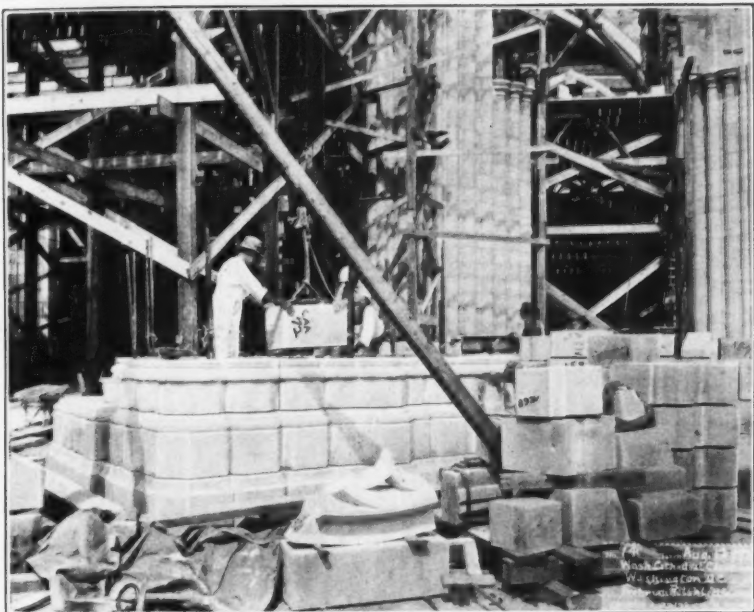
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The Cathedral Age

VOLUME II

Michaelmas, 1927

NUMBER 3

EDWIN NEWELL LEWIS, B. LITT., EDITOR

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Published quarterly (Easter, Midsummer, Michaelmas, Christmas) by the National Cathedral Association, Mount Saint Alban, Washington, D. C. Editorial and business offices, Washington Cathedral Close, Mount Saint Alban, Washington, D. C. New York Office, 15 East 40th Street.

Entered as second class matter April 17, 1926, at the Post Office at Washington, D. C., under the Act of March 3, 1876.

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The Cathedral Age

Michaelmas, 1927



THE RESTORATION OF THE CATHEDRAL AT RHEIMS*

By PIERRE SCHOMMER

EARLY in September, 1914, the Cathedral is just as it was loved by the little Thierry Seneuse of Pol Neveux: "According to the hour, Notre Dame distributes to the nearest houses her beautiful and mysterious shadow, while through the drawn-out bays of her aerial pinnacles appears the white and delicate sky of Champagne. She rules and she protects; she blesses and she absolves. . . ."

No one dreams that the war can touch it for long forgotten is the curse flung by the polemist Goerres at "this basilisk of Rheims, where Klodovig was consecrated, where took birth this Frankish Empire, those false brothers of the German nobles." By its sacred usage, the memories that it recalls, Notre Dame de Rheims seems still better pro-

TECTED than by the Hague treaties. In the mind of its lovers, it is above the fray, when, brutally, bursts the news of its ruin. Four years running, to the scorn of all justice, it suffers uncountable wounds, while on every one's consciences weigh the protests of the old cardinal, denouncing the atrocities committed on the archiepiscopal city. In 1917 it is believed for a while that it will perish, following the crash of a block in the southeast arm of the transept and in 1918, it has to be abandoned owing to the intensity of the fire directed on it. The batteries at Fresnes, Brimont, Nogent l'Abbesse drown it in shrapnel. "It is pitiful to see it under the shells. One would think that it uses all its force in resistance and that its buttresses stiffen to hold it up a little more," writes on his diary a soldier who saw it at that time. At the Armistice, it is a seriously wounded hero whose exceptionally robust constitution has overcome exhausting trials. Dominating a sea of ruins, it stands up like an old galley deprived of its upper works, ransacked in the fight, and

*Through the courtesy of the Honorable Myron T. Herrick, Ambassador to France, this article appearing recently under the title, "La Restauration de la Cathedrale de Reims" in the magazine, "La Renaissance de L'Art Francais et des Industries de Luxe," is reprinted in THE CATHEDRAL AGE with permission. It was forwarded with the photographs by Welles Bosworth, Secretary General, Comite Franco-Americain pour la Restauration des Monuments, of which M. Jusserand is President.



RHEIMS CATHEDRAL RECOVERS OUTWARDLY ITS FORMER BEAUTY

Through the generous gift of Mr. John D. Rockefeller, Jr., in 1924, as Mr. Schommer explains, this beloved edifice has been recrowned with the lofty roof which was one of its most picturesque beauties with the angel's belfry and its satirical caryatides, the bell tower and its peals of bells.

This photograph shows the new roof under construction in the early part of 1926.

THE RESTORATION OF THE CATHEDRAL AT RHEIMS

it is only then that an account of its losses can be established.

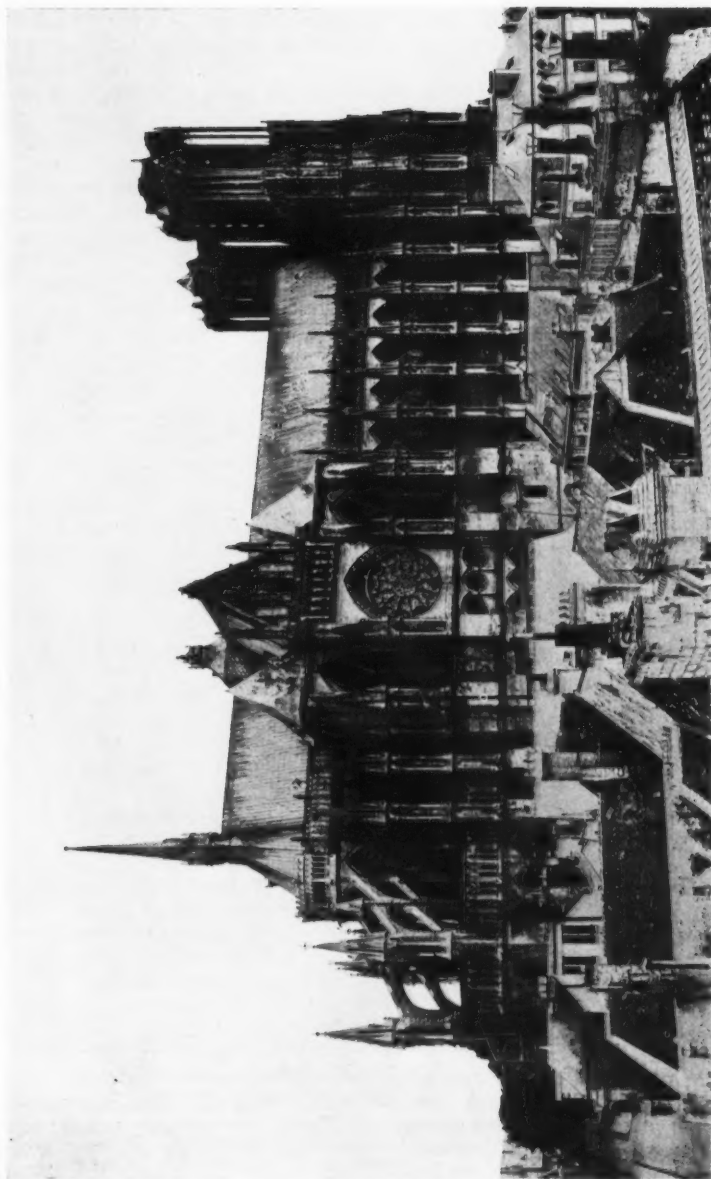
Completely destroyed are the roof and the angel's belfry. The damage to the towers, the Gloria Gallery, the chapels in the apse, cannot be counted. Throughout the upper works, hang stones sorrowfully suspended by their iron supports over the void. In the South tower, the outer staircase of the upper platform no longer exists. On the eastern side of the same tower, an open wound: at the height of the open floor in the Kings' Gallery, courses a cubic yard thick wrenched away, have fallen 50 to 60 feet on to the lower arches of the south side. . . . The buttresses of the nave and the apse have all suffered, seven are broken, sixteen are damaged. The courses of the piers have been displaced by the shocks. The windows are mangled, the gables chipped, the pinnacles have gone. Broken, burnt, cracked, the stone looks like suffering flesh yearning to be bandaged. As to the wonderful statues, "the glass of most exquisite matters," as said candidly the good Félibien, we know what has become of them. . . . In face of this disaster, what distressing questions, what problems to resolve, some of which appear to be unsolvable.

However one thought dominates: Notre-Dame of Rheims must not be abandoned. The Church of Coronation, associated with the fortunes of the French, must live and it will live again, cured of its wounds, with its scars. The latter will suffice to show in the future the barbarity of the Germans. Barrès preaches this in his generous voice. It is confirmed by a man who is fully qualified: Paul Léon.

Immediately committees are formed; people offer their services, suggestions pour in. The Fine Arts Department is flooded with letters, some touching, some ridiculous, all

with the best intentions. A Biarritz corset manufacturer asks the Minister's permission to sell her corsets and belts for the benefit of the martyred Church. An Englishman proposes to take advantage of the circumstances and to complete the towers by two elegant open-work spires of stone or wood, to erect a high central spire, topped by a tri-colour banner enamelled with the Sacred Heart, finally to remodel all the sculptures of the door, to colour them and gild them as was done in the thirteenth century.

Trifles all that! In truth, there can be no question of a restoration in the style of Viollet-le-Duc, of restoring the edifice not as it was, but as it ought to have been. These methods have been condemned by experience and good taste. At Rheims more than elsewhere, one must restrict oneself to protecting, to safeguarding, to reconstituting only that which, from reliable witnesses, really existed. The task is great enough. It works out, from a hasty summary dating from the last months of 1918, at more than 90 millions of francs. To carry it through well, it is necessary to be no less an excellent architect than a well-informed archaeologist, to have initiative, practical common sense, and a grand mind. But Mr. Deneux has all these qualities. Child of Rheims, he grew up in the shadow of the monument. It is at the board of works that quite young he learnt to handle the ruler and compass. Having lived in the Cathedral, having copied several parts, he knows its arrangement, its weak points. In a word, he loves it as a living being, and if the arts of the Middle Ages hold no secrets for him, he is extraordinarily well acquainted with modern methods. Among his brethren of historical monuments, he has the reputation of a master. Peace scarcely returned, he is to be found



THE CATHEDRAL AT RHEIMS AS IT LOOKED IN THE AUTUMN OF 1914

"According to the hour, Notre Dame distributes to the nearest houses her beautiful and mysterious shadow, while through the drawn-out bays of her aerial pinnacles, appears the white and delicate sky of Champagne. She rules and she protects; she blesses and she absolves . . ." showing how the Cathedral was loved by the little Thierry Seneuse of Pol Neveux.

THE RESTORATION OF THE CATHEDRAL AT RHEIMS

on the spot, displaying a manifold activity, for Rheims, the day after the war, is almost the picture of Troy, evoked in the verses of Virgil. In this field of ruins, the architect thinks and provides for everything, living with his workmen in the ravaged city, even living in the immense church, on the look-out for possible disasters, for threatening collapses. To describe the works which since then he has realized would need a long article. Let us limit ourselves to glancing over his undertaking in the course of these later years.

In 1919, begin the preparatory measures, the taking away of the sacks of earth, the roofing of the arches with corrugated iron, the organization of a depot for the fragments of sculpture gathered among the rubbish. Excavations for verification are begun in the choir. A temporary church is installed in the northern cross piece. This is completed in the beginning of 1920 and this year sees the continuation of the general measures already taken. Notably, Mr. Deneux has the windows which remain, taken out, and he begins to consolidate the southern tower and a buttress of the southern transept. The chief works in 1921 are the protection and the consolidation of the Eastern tower of the Southern transept, of the apse and the facades of the nave. In 1922, is begun the mending of the arches and the high windows of the nave. The old lead of the roof is remelted, the excavations are carried forward, the stained glass of two windows north and south is put in hand.

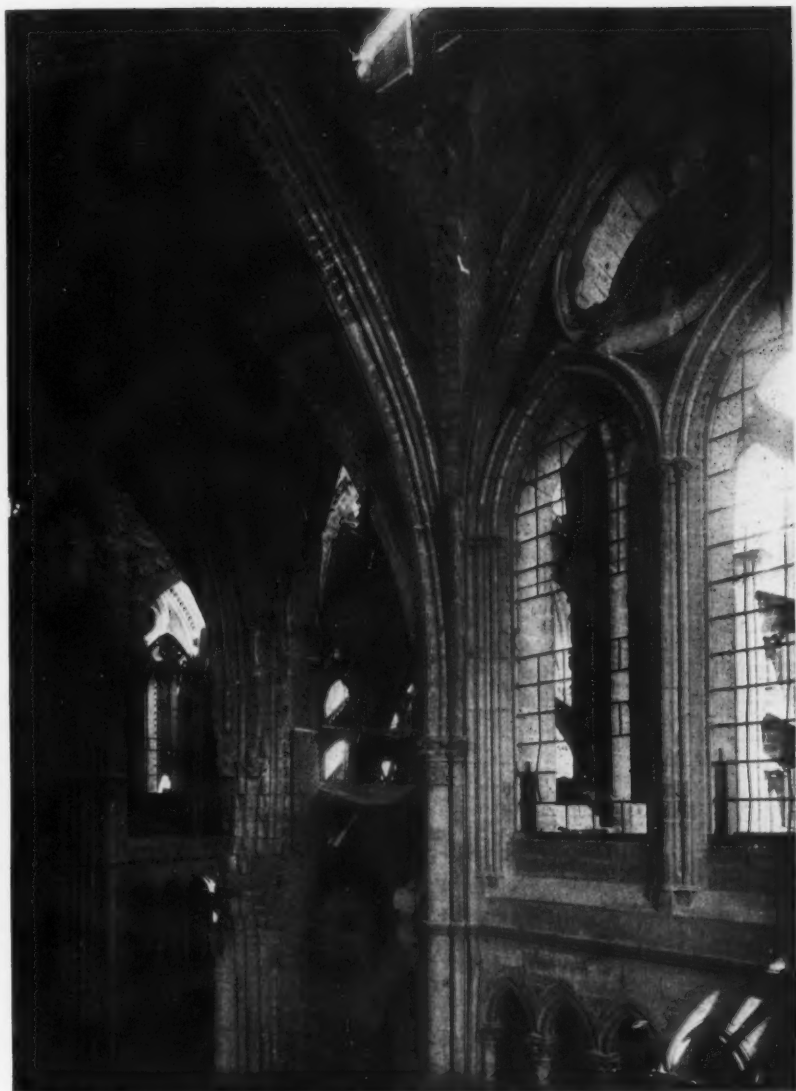
From this moment one feels that Notre Dame is saved and this impression deepens year by year. Progressively, the arches are underpinned. Four new windows of the nave recover their precious glass. Two others are given composite designs, made with fragments of broken

panels. The rose window receives part of its former decoration. Finally, a circular wall isolates the nave from the transept and the apsis, where work will be carried on for several years yet, while the major part of the sanctuary will be given back to the Church. For the *Te Deum* and the *Gloria* have anew resounded in the basilisk as on the great coronation days. Notre-Dame has refound, outwardly, its former aspect, thanks to Mr. Rockefeller, Junior.

The Mécenas of Versailles, in marking in his generous gift in 1924 a sum of 300,000 dollars for the Cathedral of Rheims, wished it to be devoted to the restoration of the roof as it was formerly and the church has recovered as a result the lofty roof which was one of its most picturesque beauties with the angel's belfry and its satirical caryatides, the bell tower and its peals of bells. Only, this roof no longer rests on a wooden frame-work. "The forest" raised in 1483 by Colard Lemoyne of Cambrai and Pierre Delaforat has been replaced by a very modern frame-work of small sections of ferro-cement, the bold elegance of which Mr. André Hallays has recently described. This invention is due naturally to Mr. Deneux. To see Mr. Deneux in his long smock which is the working garment of his profession, going round the monument, with his fine thoughtful head, reserved and so sure of himself, one realizes what must have been, hundreds of years ago, Jean Le Loup, Gaucher of Rheims, Jean d'Orbais, Bernard of Soissons and Robert de Coucy, all servants of Our Lady, for whom they created the Temple. In fact, Rheims Cathedral is doubtless the only work-shop of our days where one could believe oneself to be in a work-shop of the Middle Ages. Here is the lead foundry, where the covering



THE CATHEDRAL'S NEW ROOF NO LONGER RESTS ON WOODEN FRAMEWORK
"The forest" raised in 1483 by Colard Lemoyne of Cambria and Pierre Delalorat has been replaced by a modern framework of small sections of ferro-cement. This invention is due to Mr. Deneux, the architect in chief, the author reveals.



RESTORATION OF THE WINDOWS IS A TASK WORTHY OF BENEDICTINE MONKS

It calls for "grouping, putting together, identifying the precious fragments hurled about by the breath of the explosions . . ." In the place of those panels which were entirely destroyed, a colorless glass will be put. The small unknown pieces will be used to compose new subjects, completion of the task being left to artists of the future.

THE CATHEDRAL AGE



MONSIEUR HENRI L. DENEUX

"Child of Rheims, he grew up in the shadow of the Cathedral and loves it as a living being—the arts of the Middle Ages hold no secrets for him. . ."

metal, gathered wherever the fire had spread it in long silver tears, is again melted into sheets. By this door one enters the glass shop.

Mr. Paul Simon, descendant of the famous Rheims glass workers who, since the years sixteen hundred, watched over the Cathedral windows, carries on a task for Benedictine monks, grouping, putting together, identifying the precious fragments hurled about by the breath of the explosions, consolidating and completing the panels saved under the enemy's fire, those also which it was only possible to take down after the deliverance of the town. Further on, one hears the roaring of the forge and there, in the former stables of the archbishop, is the store of sculptures. What will they do with these ornaments and these heads of angels and of prophets, numbered in rows, and whose nobility has been

mutilated, whose smile has been changed, by fire and steel? What will become of these stained glass fragments?

It must be said frankly: in 1914, not all the windows of Rheims were intact. Those existing were numerous and admirable, but altogether they were not to be compared with the enchanting decorations of the Sainte Chapelle and of the Cathedral of Chartres, the eighteenth century canons having had a certain number of panels taken out to get a better light. They will not all be restored. In the place of those panels which were entirely destroyed, a colourless glass will continue to be put. The small unknown pieces will be used to compose new subjects, isolated pieces will be set in plain panes, and as the Cathedral will



MONSIEUR JACQUES P. SIMON

"Descendant of the famous Rheims glass workers, who, since the year sixteen hundred, watched over the Cathedral windows."

THE BISHOP SEABURY MEMORIAL

receive the tributes of the future, it is to be hoped that one day will be found artists with sufficient respect to submit to the discipline of the monument and to replace the temporary white glass by modern stained glass.

For the statuary, the problem is more serious. In a Gothic building, a figure, an ornament, are never mere freaks or fancies. Both aid the architect to break the stiffness of the lines, to hide some disagreeable technical necessity or to lend an apparent ease to an effort, when it is not to play an educational or mystic part. The most elementary common sense obliges us to venture into this world of symbols with the utmost precaution. Statues burnt will not be replaced. These blocks of carbonized stone will remain, protected by their fluoridization against the destructive action of the weather. Those which can be completed by cementing and repointing the fragments will be completed and preserved. *Not one will be restored,*

it is necessary to insist on this point. Two reasons for that: first, respect for the past and the painful impotence of copiers, and second, the necessity of maintaining the undeniable proof of the sacrilege, for one can foresee the day when, *for those who will not have seen*, this fine Champagne statuary, graceful and undulating, will alone bear witness that history does not lie and that the crime was barbaric, premeditated and cruel.

There very drily dealt forth are some aspects of the colossal undertaking. Its accomplishment still needs many years, but already, it honours those who have helped to the best of their ability, the Government, which has spent nearly seven millions, and Mr. Rockefeller.

This great benefactor of our monuments has truly understood that French genius lives as much in the mystic of Rheims as in the harmony of Versailles. It is for us to respond to his sympathy by carrying on with perseverance the work so well begun.

THE BISHOP SEABURY MEMORIAL*

THE coming to the United States this autumn of the Right Reverend Frederic Llewellyn Deane, D.D., Lord Bishop of Aberdeen and Orkney, and the Very Reverend H. Erskine Hill, M.A., Provost, in the interests of the proposed reconstruction of St. Andrew's Cathedral, Aberdeen, Scotland, as a memorial of the consecration of the Right Reverend Samuel Seabury as the first American Bishop, is attracting the attention of many American churchmen. These dis-

tinguished members of the Church of Scotland come to recall to our minds the vivid chapter in the history of the American Episcopate when the hospitable Scottish Church welcomed the clerical pilgrim from the colonies seeking the apostolic rite of consecration to the office of a Bishop in the Church of God.

That pilgrimage with its far-reaching consequence in the growth of the Church has not been forgotten by the Church of Scotland. In memory of the valiant first Bishop of Connecticut and of the Church in America, the plan has been made to restore St. Andrew's Cathedral in Aberdeen where on November 14, 1784, the Reverend Samuel Seabury received the laying on of hands from

*This article is based on extracts from "Appeal from The Scottish Church for the Reconstruction of St. Andrew's Cathedral" by the very Reverend H. Erskine Hill, M. A., Provost, and is presented through his co-operation. The photographs were made available to THE CATHEDRAL AGE by the Publicity Department of the National Council of the Protestant Episcopal Church.

THE CATHEDRAL AGE



THE CONSECRATION OF BISHOP SAMUEL SEABURY, NOVEMBER 14, 1784

Painting by Walter D. Morgan shows first Bishop of the Episcopal Church in the United States receiving consecration at the hands of three Scottish bishops in St. Andrew's Cathedral now to be restored as a memorial of this historic moment in the Church's life.

the Scotch Bishops, Kilgour, Petrie and Skinner, and the American episcopate began.

The Bishop of Washington is the 330th Bishop, in unbroken apostolic succession from Bishop Seabury, consecrated on American soil as the direct result of the courageous act of those Scotch Bishops.

The Church in this country has long cherished the memory of Samuel Seabury, its first native Bishop and likewise the first Bishop of the thriving diocese of Connecticut. Again and again the story has been told how he was elected to the office of Bishop by ten Episcopal clergymen of Connecticut meeting in the little town of Woodbury. Once elected, the problem was to

secure Episcopal consecration to his new office. As he could not take the British oath of allegiance, Seabury could not obtain consecration by the English Bishops. Appealing to the Scotch Bishops for the rite it was gladly granted to him with the resultant consecration on November 14, 1784, one of the most historic dates in the history of the American Church. It is interesting to note that, after his consecration, Bishop Seabury always used the signature: "Samuel, Bp. Connect.," in accordance with the form then prevailing in the British and Scotch Churches.

Few realize that Bishop Seabury came of a preaching line, well known in the colonies. His father, also Samuel Seabury, was originally a

THE BISHOP SEABURY MEMORIAL

Congregationalist minister in Groton, Conn., but was ordained deacon and priest in the Church of England in 1731, and was afterwards rector of Episcopal churches in New London, Conn., and at Hempstead, Long Island.

Many cities in this country and particularly in New England will be visited by the Lord Bishop of Orkney and Aberdeen and Provost H. Erskine Hill in the interest of the Seabury Memorial. They will be welcomed at Washington Cathedral on December 18th, the Sunday before Christmas.

In 1884 when the centenary celebration of the consecration of Bishop Seabury was held in St. Andrew's Cathedral, an imposing delegation of American bishops, headed by the late Right Reverend John Williams, of Connecticut, then presiding bishop of the Church in the United States, attended the ceremonies.

In the foreword to the little book recently sent out, on behalf of the



RT. REV. FREDERIC L. DEANE, D.D.

Lord Bishop of Aberdeen and Orkney who has recently arrived in this country.

reconstruction of St. Andrew's Cathedral, the Right Reverend W. J. F. Robberds, Lord Bishop of Brechin and Primus of the Episcopal Church in Scotland, speaks of "the deep impression then made by the eloquent and stirring words of the American Bishops who honored the occasion with their presence, and spoke of the debt which the Church in America owed to the poor and persecuted Episcopal Church in Scotland for its gifts of episcopacy and its liturgy."

At that time the gratitude of the Church in this country was expressed for the venerable fane in the enduring form of the beautiful Seabury chalice and paten which are always used at the great festivals in St. Andrew's Cathedral.

The tremendous significance of that consecration event truly cannot be overestimated. St. Andrew's Cathedral, then, was but a simple "upper room" of a modest house in Long-acre, Aberdeen. Right Reverend John Skinner, then Bishop coadjutor of Aberdeen, used the two upper stories of the house for his Cathedral



VERY REV. H. ERSKINE HILL, M.A.

Provost of St. Andrew's Cathedral who has come to explain the plan for its restoration.

THE CATHEDRAL AGE

Church and the ground floor for his Episcopal palace. Apostolic simplicity prevailed in every way about the Cathedral because at that time the Episcopal Church in Scotland was indeed both "poor and persecuted." The progress it had been making until 1745 had been followed by a period of cruel and prolonged persecution after the disastrous ef-



WEST FRONT OF PROPOSED NEW BUILDING

Architects' drawing showing the St. Andrew's Cathedral of the future.

fort to place "Bonnie Prince Charlie" on the throne of his fathers. Penal laws had succeeded in reducing the Church to "the shadow of a shade" as Sir Walter Scott so graphically described it. Churches were sacked and burned, clergy imprisoned and the worship according to the Episcopal church forbidden even in private houses. Extreme penalties were imposed upon clergy who officiated, contrary to these laws, to congregations.

Yet large numbers remained faithful to the persecuted church in Aberdeenshire although the task of ministering to their spiritual needs had become increasingly difficult. For instance, the aged Bishop Kilgour would sometimes hold twelve to fourteen services in different houses

on a Sunday in Peterhead, to enable as many as possible to attend without attracting the attention of the military. As the author of "The Story of St. Andrew's Cathedral" says: "It is good for us in these freer and more prosperous times to 'look to the rock whence we were hewn and the hole of the pit whence we were digged.' Memories handed down from generation to generation of the wonderful faith which defied unpopularity, fines and imprisonment, and was content with life-long poverty rather than give up its strong hold on its apostolic ministry and sacraments, have done more to make our Church in Aberdeenshire dear to us and us loyal to her claims than any splendour of earthly riches or the favour of kings."

In such periods of peril the consecration of Bishop Seabury, naturally, was accomplished more or less in secret. The fact was kept out of the press of the time, perhaps for



RT. REV. SAMUEL SEABURY, D.D.

In whom the American Episcopate began thanks to the courage of the Scottish Bishops.

fear "of the depressing hand of insulting power" as Bishop Skinner called it in his sermon preached on this famous occasion. However, the

THE BISHOP SEABURY MEMORIAL

sermon was later published, although the date and place and even the name of the preacher was suppressed.

Pilgrims to St. Andrew's Cathedral today may see hanging on the sanctuary wall a facsimile copy of the agreement drawn up between Dr. Seabury and the Scottish Bishops, in which the former pledged himself to incorporate in the American Eucharistic office some of the main features of the Scottish rite.

In 1792 the penal laws were repealed, and three years later a new building was erected on the site of the "meeting house" in Longacre and dedicated by the name of St. Andrew's Chapel. In 1816 the present Cathedral Church was begun for the growing congregation. On the 23rd of August, 1864, it was free of debt and was consecrated in the presence of a huge congregation. The Archbishop of York was the preacher, a fact which was epochal because it was almost "the first really friendly act on the part of the dignified and prosperous Church of England towards her poor and persecuted sister Church for over a century."

A partial restoration of the old Church took place in 1909. The old galleries and much of the antiquated furniture was removed, under the

guidance of Sir Robert Lorimer, who also designed a handsome, carved oak rood screen.

St. Andrew's Cathedral is built in what is known as "debased Gothic" and its plainness and ugliness are frankly admitted. Its pillars are of plaster, the mullions of its windows are of wood, and its proportions bad, while its vestry and hall accommodations are utterly inadequate. The chancel, however, is worthy of surviving the alterations and with needed extension would meet all requirements.

The people of Aberdeen who are churchmen are not able to complete the restoration of the old Cathedral without assistance because many of the county families have been obliged to sell their lands due to the heavy taxation following the war. Much of the nave would have to be rebuilt to make it a worthy memorial and to give it a dignified west front on which it is planned to depict in stone the scene of Bishop Seabury's consecration.

It is to be hoped that the memories of the American church so intimately connected with St. Andrew's Cathedral will bear fruit in substantial aid to this praiseworthy undertaking.

PRAYER FOR THE BUILDING OF WASHINGTON CATHEDRAL

O Lord Jesus Christ, who has taught us that all things are possible to him that believeth, and that thou wilt favorably hear the prayers of those who ask in thy Name; we plead the fulfillment of thy promise, and beseech thee to hasten the building, in the Capital of this Nation, of thy House of Prayer for all people. Make speed to help us, O Lord, whom with the Father and the Holy Spirit, we worship and glorify as one God, world without end. Amen.



Courtesy of the Metropolitan Museum of Art.

William Morris

aet 53

When William Morris (1834-1896) was a youth at Exeter College, Oxford, he made friends with Edward Burne-Jones and a little Birmingham group at Pembroke known among themselves as the "Brotherhood." They read together theology, ecclesiastical history and medieval poetry; they studied art and fostered the study in vacations by tours among the English Churches and the Continental Cathedrals.

After devoting himself to architecture and painting, Morris decided upon decoration as a career. Forming a small company, he undertook church decorations, carvings, stained glass, metal work, paper-hangings and chintzes. Later he became interested in typography and wrote several manuscripts with illuminations of his own devising. He added a printing press to his occupations and produced a series of unusually beautiful books.

It has been said of him, "essentially the child of the Gothic revival, he put an ineffaceable stamp on Victorian ornament and design, his place being that of a follower of Ruskin and Pugin but with greater practical influence than either."

His poetic work won for him the offer of the professorship of poetry at Oxford in 1877 but he felt himself lacking in the academic spirit and wisely declined.

Gothic Architecture*

By William Morris

ARCHITECTURE
A CO-OPERATIVE
ART

By the word architecture is, I suppose commonly understood the art of ornamental building, and in this sense I shall often have to use it here. Yet I would not like to think of its productions merely as well constructed and well proportioned buildings, each one of which is handed over by the architect to other artists to finish, after his designs have been carried out (as we say) by a number of mechanical workers, who are not artists. A true architectural work rather is a building duly provided with all necessary furniture, decorated with all due ornament, according to the use, quality, and dignity of the building, from mere mouldings or abstract lines, to the great epical works of sculpture and painting, which, except as decorations of the nobler form of such buildings, cannot be produced at all. So looked on, a work of architecture is a harmonious co-operative work of art, inclusive of all the serious arts, all those which are not engaged in the production of mere toys, or of ephemeral prettinesses.

NO HISTORY
OF THE LACK
OF ART

Now these works of art are man's expression of the value of life, and also the production of them makes his life of value: And since they can only be produced by the general good-will and help of the public, their continuous production, or the existence of the true art of architecture, betokens a society which, whatever elements of change it may bear within it, may be called stable, since it is founded on the happy exercise of the energies of the most useful part of its population.

SENSE OF THE
LACK OF ART

What the absence of this art of architecture may betoken in the long run it is not easy for us to say: because that lack belongs only to these later times of the world's history, which as yet we cannot fairly see, because they are too near to us; but clearly in the present it indicates a transference of the interest of civilized men from the development of the human and intellectual energies of the race to the development of its mechanical energies. If this ten-

*This paper, first spoken as a lecture at the New Gallery, for the Arts and Crafts Exhibition Society, in the year 1889, was printed by the Kelmscott Press during the Exhibition four years later at that Gallery, Regent Street, London. It is believed to be out of print and is being presented in *THE CATHEDRAL AGE*, in installments, at the suggestion of a member of the National Cathedral Association who is deeply interested in Washington Cathedral.

THE CATHEDRAL AGE

REVOLT AGAINST UTILITARIAN- ISM

dency is to go along the logical road of development, it must be said that it will destroy the arts of design and all that is analogous to them in literature; but the logical outcome of obvious tendencies is often thwarted by the historical development; that is, by what I can call by no better name than the collective will of mankind; and unless my hopes deceive me, I should say that this process has already begun, that there is a revolt on foot against the utilitarianism which threatens to destroy the arts; and that it is deeper rooted than a mere passing fashion. For myself I do not indeed believe that this revolt can effect much, so long as the present state of society lasts; but as I am sure that great changes which will bring about a new state of society are rapidly advancing upon us, I think it a matter of much importance that these two revolts should join hands, or at least should learn to understand one another. If the new society when it comes (itself the result of the ceaseless evolution of countless years of tradition) should find the world cut off from all tradition of art, all aspiration towards the beauty which man has proved that he can create, much time will be lost in running hither and thither after the new thread of art; many lives will be barren of a manly pleasure which the world can ill afford to lose even for a short time. I ask you therefore, to accept what follows as a contribution toward the revolt against utilitarianism, toward the attempt at catching-up the slender thread of tradition before it be too late.

CO-OPERATIVE ART NO MERE DREAM

ORGANIC ART

Now, that harmonious architecture unit, inclusive of the arts in general, is no mere dream. I have said that it is only in these later times that it has become extinct: until the rise of modern society, no civilization, no barbarism has been without it in some form; but it reached its fullest development in the Middle Ages, an epoch really more remote from our modern habits of life and thought than the older civilizations were, though an important part of its life was carried on in our own country by men of our own blood. Nevertheless, remote as those times are from ours, if we are ever to have architecture at all, we must take up the thread of tradition there and nowhere else, because that Gothic architecture is the most completely organic form of the art which the world has seen; the break in the thread of tradition could only occur there: all the former developments tended thither-ward, and to ignore this fact and attempt to catch up the thread before that point was reached, would be a mere piece of artificiality, detokening, not new birth, but a corruption into mere whim of the ancient traditions.

ARCHITECTURE IN THE PAST

ARCHITECTURE NOW REPRESENT- ED BY INCOM- PLETE WORKS

In order to illustrate this position of mine, I must ask you to allow me to run very briefly over the historical sequence of events which led to Gothic architecture and its fall, and to pardon me for stating familiar and ele-

GOTHIC ARCHITECTURE

mentary facts which are necessary for my purpose. I must admit also that in doing this I must mostly take my illustrations from works that appear on the face of them to belong to the category of ornamental building, rather than that of those complete and inclusive works of which I have spoken. But this incompleteness is only on the surface; to those who study them they appear as belonging to the class of complete architectural works; they are lacking in completeness only through the consequences of the lapse of time and the folly of men, who did not know what they were, who, pretending to use them, marred their real use as works of art; or in a similar spirit abused them by making them serve their turn as instruments to express their passing passion and spite of the hour.

THREE GREAT STYLES

We may divide the history of the art of architecture into two periods, the ancient and the mediaeval: the ancient again may be divided into two styles, the barbarian (in the Greek sense) and the classical. We have, then, three great styles to consider: the barbarian, the classical, and the mediaeval. The two former, however, were partly synchronous, and at least overlapped somewhat. When the curtain of the stage of definite history first draws up, we find the small exclusive circle of the highest civilization, which was dominated by Hellenic thought and science, fitted with a very distinctive and orderly architectural style. That style appears to us to be, within its limits, one of extreme refinement, and perhaps seemed so to those who originally practiced it. Moreover, it is ornamented with figure-sculpture far advanced towards perfection even at an early period of its existence, and swiftly growing in technical excellence; yet for all that, it is, after all, a part of the general style of architecture of the barbarian world, and only outgoes it in the excellence of its figure-sculpture and its refinement. The bones of it, its merely architectural part, are little changed from the barbarian or primal building, which is a mere piling or jointing together of material, giving one no sense of growth in the building itself and no sense of the possibility of growth in the style.

GREEK CLASSICAL

THE TEMPLE

CIVILIZED SCULPTURE ON BARBAROUS ARCHITECTURE

The one Greek form of building with which we are really familiar, the columnar temple, though always built with blocks of stone, is clearly a deduction from the wooden god's-house or shrine, which was a necessary part of the equipment of the not very remote ancestors of the Periclean Greeks; nor had this god's-house changed so much as the city had changed from the tribe, or the worship of the city (the true religion of the Greeks) from the worship of the ancestors of the tribe. In fact, rigid conservatism of form is an essential part of Greek architecture as we know it. From this conservatism of form



Courtesy of the Metropolitan Museum of Art.

"THE COLUMNAR TEMPLE—THE ONE GREEK FORM OF BUILDING WITH WHICH WE ARE REALLY FAMILIAR. Though always built with blocks of stone, is clearly a deduction from the wooden god's-house or shrine, which was a necessary part of the not very remote ancestors of the Periclean Greeks . . ." (This illustration is reproduction of Chase's painting showing the Parthenon in ruins.)

GOTHIC ARCHITECTURE

GREEK NARROWNESS

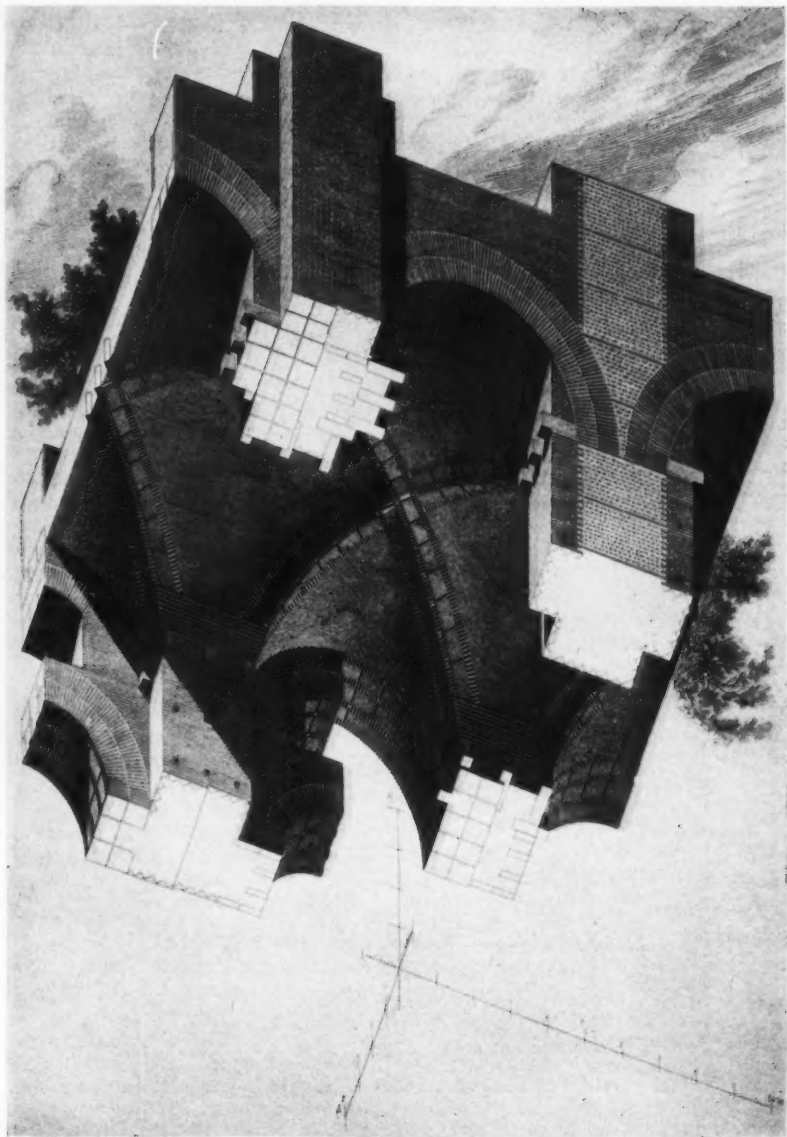
there resulted a jostling between the building and its higher ornament. In early days, indeed, when some healthy barbarian yet clung to the sculpture, the discrepancy is not felt; but as increasing civilization demands from the sculptors more naturalism and less restraint, it becomes more and more obvious, and more and more painful; till at last it becomes clear that sculpture has ceased to be a part of architecture and has become an extraneous art bound to the building by habit or superstition. The form of the ornamental building of the Greeks, then, was very limited, had no capacity in it for development, and tended to divorce from its higher or epical ornament. What is to be said about the spirit of it which ruled that form? This I think; that the narrow superstition of the form of the Greek temple was not a matter of accident, but was the due expression of the exclusiveness and aristocratic arrogance of the ancient Greek mind, a natural result of which was a demand for pedantic perfection in all the parts and details of a building; so that the inferior parts of the ornament are so slavishly subordinated to the superior that no invention or individuality is possible in them, whence comes a kind of bareness and blankness, a rejection in short of all romance, which does not indeed destroy their interest as relics of past history, but which puts the style of them aside as any possible foundation for the style of the future architecture of the world. It must be remembered also that this attempt at absolute perfection soon proved a snare to Greek architecture; for it could not be kept up long. It was easy indeed to ensure the perfect execution of a fret or a dentil; not so easy to ensure the perfection of the higher ornament; so that as Greek energy began to fall back from its high-water mark, the demand for absolute perfection became rather a demand for absolute plausibility, which speedily dragged the architectural arts into mere academicism.

PERFECTION

ROMAN ART

THE ARCH

But long before classical art reached the last depths of that degradation, it had brought to birth another style of architecture, the Roman style, which to start with was differentiated from the Greek by having the habitual use of the arch forced upon it. To my mind, organic architecture, architecture which must necessarily grow, dated from the habitual use of the arch, which, taking into consideration its combined utility and beauty, must be pronounced to be the greatest invention of the human race. Until the time when man not only had invented the arch, but had gathered boldness to use it habitually, architecture was necessarily so limited, that strong growth was impossible to it. It was quite natural that a people should crystallize the first convenient form of building they might happen upon, or, like the Greeks, accept a traditional form without aspiration towards anything more



Courtesy of the Library of Congress, Division of Prints.

"ROMAN ARCHITECTURE WAS THE FIRST STYLE TO USE THE ARCH
 Which, taking into consideration its combined utility and beauty, must be pronounced to be
 the greatest invention of the human race . . . This part of the Roman building, however, must
 be called engineering rather than architecture . . ." (Illustration shows reproduction of an
 isometrical drawing by A. Choisy, the original engraving of which was published in
 "L'Art de Batir chez les Romains.")

GOTHIC ARCHITECTURE

complex or interesting. Till the arch came into use, building men were the slaves of conditions of climate, materials, kind of labour available, and so forth. But once furnished with the arch, man has conquered Nature in the matter of building; he can defy the rigours of all climates under which men can live with fair comfort: splendid materials are not necessary to him; he can attain a good result from shabby and scrappy materials. When he wants size and span he does not need a horde of war-captured slaves to work for him; the free citizens (if there be any such) can do all that is needed without grinding their lives out before their time. The arch can do all that architecture needs, and in turn from the time when the arch comes into habitual use, the main artistic business of architecture is the decoration of the arch; the only satisfactory style is that which never disguises its office, but adorns and glorifies it.

REAL
ARCHITECTURE
BEGINS

ROMAN
ENGINEERING

This the Roman architecture, the first style that used the arch did not do. It used the arch frankly and simply indeed, in one part of its work, but did not adorn it; this part of the Roman building must, however, be called engineering rather than architecture, though its massive and simple dignity is a wonderful contrast to the horrible and restless nightmare of modern engineering. In the other side of its work, the ornamental side, Roman building used the arch and adorned it, but disguised its office, and pretended that the structure of its buildings was still that of the lintel, and that the arch bore no weight worth speaking of. For the Romans had no ornamental building of their own (perhaps we should say no art of their own) and therefore fitted their ideas of the ideas of the Greek sculpture architect on to their own massive building; and as the Greek plastered his energetic and capable civilized sculpture on to the magnified shrine of his forefathers, so the Roman plastered sculpture, shrine, and all on to his magnificent engineer's work. In fact, this kind of front-building or veneering was the main resource of Roman ornament; the construction and ornament did not interpenetrate; and to us at this date it seems doubtful if he gained by hiding with marble veneer the solid and beautiful construction of his wall of brick or concrete; since others have used marble far better than he did, but none has built a wall or turned an arch better.

ROMAN
ARCHITECTURE

ROMAN
ORNAMENT

As to the Roman ornament, it is not in itself worth much sacrifice of interest in the construction; the Greek ornament was cruelly limited and conventional; but everything about it was in its place, and there was a reason for everything, even though that reason were founded on superstition. But the Roman ornament has no more freedom than the Greek, while it has lost the logic of the

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EXECUTION VERSUS DESIGN

latter; it is rich and handsome, and that is all the reason it can give for its existence; nor does its execution and its design interpenetrate. One cannot conceive of the Greek ornament existing apart from the precision of its execution; but well as the Roman ornament is executed in all important works, one almost wishes it were less well executed, so that some mystery might be added to its florid handsomeness. Once again, it is a piece of necessary history, and to criticize it from the point of view of work of today would be like finding fault with a geological epoch: and who can help feeling touched by its remnants which show crumbling and battered amidst the incongruous mass of modern houses, amidst the disorder, vulgarity and squalor of some modern town!

THE ROMAN STYLE IN- ORGANIC

If I have ventured to call your attention to what it was as architecture, it is because of the abuse of it which took place in later times and has even lasted into our own anti-architectural days; and because it is necessary to point out that it has not got the qualities essential to making it a foundation for any possible new-birth of the arts. In its own time it was for centuries the only thing that redeemed the academical period of classical art from mere nothingness, and though it may almost be said to have perished before the change came, yet in perishing it gave some token of the coming change, which indeed was as slow as the decay of imperial Rome herself. It was in the height of the tax-gathering period of the Roman Peace, in the last days of Diocletian (died 313) in the palace of Spalato which he built himself to rest in after he was satiated with rule, that the rebel, Change, first showed in Roman art, and that the builders admitted that their false lintel was false, and that the arch could do without it.

THE FIRST OF THE CHANGE

THE BIRTH OF GOTHIC

This was the first obscure beginning of Gothic or organic architecture; henceforth till the beginning of the modern epoch all is growth uninterrupted, however slow. Indeed, it is slow enough at first: organic architecture took two centuries to free itself from the fetters which the academical ages had cast over it, and the Peace of Rome had vanished before it was free. But the full change came at last, and the architecture was born which logically should have supplanted the primitive lintel-architecture, of which the civilized style of Greece was the last development. Architecture was become organic; henceforth no academical period was possible to it, nothing but death could stop its growth.

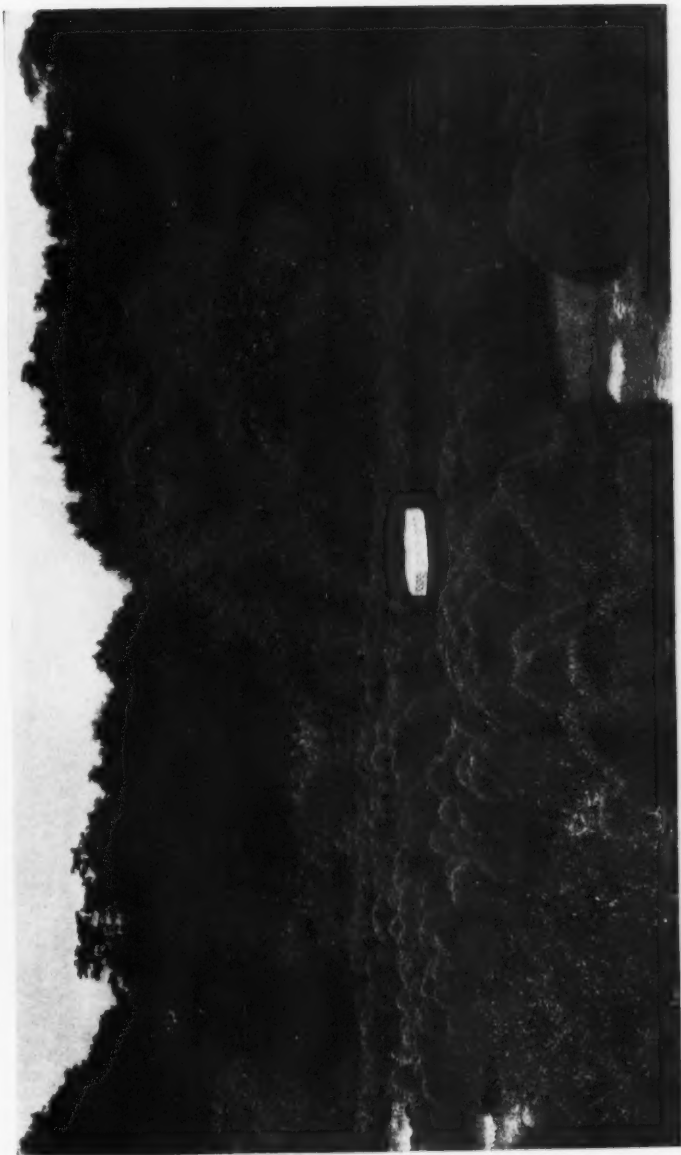
(To be continued in the next issue of THE CATHEDRAL AGE)

In the Spirit of Old-world Gardens

*Some glimpses of recent
landscape adventures, in
the Bishop's Garden on
Mount Saint Alban, by
All Hallows Guild, the
Garden Guild of Wash-
ington Cathedral.*



GARDEN MAGIC: WHAT ELSE COULD CREATE OVERNIGHT THE CHARM OF AN OLD-WORLD GARDEN?
Only a few weeks before this photograph was taken, this outer corner of the Bishop's Garden was utterly barren except for one of those unattractive tin garages, a temporary structure since removed, and the two tall Cedars of Lebanon in the distance. Holly and Box of unusual size were successfully transplanted from old ruined gardens and their ancient picturesque growth has added at once one hundred and fifty years to the age of this new garden.



THE BOXWOOD GARDEN: IN THE FOREGROUND, THE MEMORIAL GARDEN WITH AN ANCIENT FONT OF CHARLEMAGNE'S TIME. To the left in the distance is the Great Yew, *Taxus baccata fastigiata*, unequalled in this country as far as is known. This dense shaft of evergreen forms a noble accent at the far end of the Boxwood Garden and, together with five other Yew of lesser growth, will create a Yew Walk leading down from the steps of the "Shadow House." The Great Yew has been chosen as the gift of the Garden Club of Cleveland; interest having been awakened through the enthusiasm of its first President, Mrs. Andrew Squire, and its present President, Mrs. John Sherwin.



AN ANCIENT HOLLY RECENTLY TRANSPLANTED TO THE BISHOP'S GARDEN

The new entrance to the Boxwood Garden: winding path through masses of scraggly lilacs, flickering lights and shadows, with an intermingling of Holly, Box and Dogwood. This picturesque Holly has been chosen to be associated with the recent meeting in behalf of All Hallows Guild at Bar Harbor, Maine. It was arranged through the efforts of Mrs. Frank B. Noyes and held on August 25, 1927, at the residence of Mr. and Mrs. Potter Palmer. The Honorable George Wharton Pepper presided and the Bishop of Washington spoke, following the illustrated talk on "Old World Gardens" by Mrs. Nellie B. Allen, Landscape Architect of New York.



THE LARGEST OF SIX HOLLY RESCUED FROM A RUINED ESTATE

Undoubtedly one hundred and fifty years old, it is about the same size and character as those at Mount Vernon. This Holly is now flourishing in one of the borders of the Bishop's Garden and is to be associated with an "Old World Garden" meeting in Baltimore in behalf of All Hallows Guild, held on May 3rd, 1927, at the residence of Mrs. John S. Gibbs, Jr. Arrangements were carried out by Mrs. Walter R. Tuckerman of Washington and an enthusiastic committee of Baltimore garden-lovers. Still another Holly, not illustrated, is to be associated with a similar meeting at Dedham, Massachusetts, on April 28, 1927, the success of which was due to Mrs. Frederick S. Converse and Mrs. Robert Amory.



THE GREAT PINE IN THE BISHOP'S GARDEN: ONE OF THE LARGEST TREES EVER TRANSPLANTED IN AMERICA

Tree-lovers all over the country united in an offering to save the life of this noble tree which, due to building construction, was about to be cut down. Seventy feet high, seventy tons in weight—including its twenty-foot ball of earth, it was moved successfully one thousand feet.

DEVELOPING THE PROPHETIC MINISTRY*

By the REVEREND THOMAS S. CLINE, D.D.

I DOUBT if there is a more significant gathering of churchmen held in this country during the year than this one," said the Right Reverend Thomas C. Darst, D.D., Bishop of East Carolina, in addressing the conference of the College of Preachers at Washington Cathedral, recently.

As chairman of the Commission on Evangelism appointed by the General Convention and leader of the Bishops' Crusade, Bishop Darst is in a position to appreciate the aim of the College of Preachers. This aim, as stated at the opening meeting of the conference by the warden and chaplain of the College of Preachers, the Right Reverend Philip M. Rhineland, D.D., LL.D., is to promote the training of a body of evangelists or mission preachers who will undertake to reach those who are out of touch with Christ and His Church. This includes a plan to afford opportunities for intensive training of the younger clergy for special work according to their special gifts. The carrying out of these plans must await the erection of a building where groups of men can come into residence with the head of the college for considerable periods. Meanwhile selected men from various parts of the country meet annually at Mount Saint Alban for a week of conference, study and prayer with special regard to the development of the prophetic ministry of the Church.

The third of these conferences was held from June 13 to 18. There were some fifty of the clergy in attendance. The special emphasis this year was upon the technique of

preaching. Professor Charles S. Baldwin, of Columbia University, New York City, gave a series of lectures on "Preaching as Public Speaking." Taking St. Augustine's *De Doctrina Christiana* as a basis, he discussed the art of preaching from the point of view of the rhetorician.

Although the chief emphasis of the conference was upon the form of preaching, much attention was given also to the content. The Reverend W. C. Woods, Ph. D., of Kent School, discussed the subject "Evolution and the Incarnation." Starting with two assumptions, (1) that evolution is a truly scientific explanation of the world, and (2) that the Christian religion is a Divine revelation, he attempted a synthesis of these two beliefs. It is permissible for science to consider the world apart from God, he said, but it is the duty of the Christian preacher to relate the findings of science to the revelation God has made to us through the Incarnation of our Lord. Drawing his illustrations from the scientific field the lecturer discussed the preacher's message from the point of view of a biologist.

"Preaching the Atonement" was the theme presented by the Reverend Leonard Hodgson, of the General Theological Seminary. He said the preacher must not only have conviction of the reality of the Atonement but also a rationale of the Atonement. In developing this rationale he dealt chiefly with punishment and forgiveness. Our belief in the Atonement, he said, involves our belief that God neither connives at our sin nor is worsened by it. This grows logically out of our sense of need. But the acknowledgment of the sacrifice of Christ as the satisfaction of

*This account of the third annual summer conference of the College of Preachers of Washington Cathedral was published in the July 2, 1927, issue of *The Churchman*. The author was a member and a group leader in the conference.



TECHNIQUE OF PREACHING WAS EMPHASIZED AT THIRD SUMMER CONFERENCE OF COLLEGE OF PREACHERS. Students, faculty and members of Washington Cathedral staff photographed on front steps of National Cathedral School. Bishop Rhinelander, Acting Warden and Chaplain of the College is sixth from the left in first row with Prof. Charles Sears Baldwin on his left and Prof. Leonard Hodgson on his right.

DEVELOPING THE PROPHETIC MINISTRY

our need is the central act of Christian faith. The purpose of our preaching must be to build up this faith by helping people to see how by that act God dissociates Himself from our sins and also draws their sting.

A new method was adopted at the conference this year which enabled the members to derive the maximum of benefit. Five separate groups were formed, each for the consideration of a certain aspect of preaching. Group I, under the leadership of the Reverend F. S. Fleming, D.D., considered preaching to the average congregation. Group II, led by the Reverend J. Wilson Sutton, D.D., considered preaching to communicants. Group III, led by the Reverend Thomas S. Cline, D.D., considered preaching to men and women of college age. Group IV, led by the Reverend John S. Baldwin, O. H. C., considered preaching to children. Group V, led by the Reverend A. J. Gayner Banks, Mission Preacher of Washington Cathedral, considered mission preaching.

At their evening sessions these groups pursued their special subjects of discussion. But after the morning lectures they would meet for an hour to discuss the matters presented. Then they would reassemble for another hour, during which the lecturer would hear reports from the various groups, answer their questions and guide them to a deeper grasp of the subject.

During the conference each group furnished a preacher at Evensong. Later within the group his sermon was criticized both as to form and content. Professor Baldwin participated in these critical sessions. By this group method the conference was enabled to do thorough and intensive work.

The program of the conference was very full. Each day began with Morning Prayer and Holy Communion in Bethlehem Chapel. After

breakfast Bishop Rhinelander conducted a meditation. Then came the lecture, the discussion groups and the conference with the lecturer. At noon an Intercession Service was conducted by Father Baldwin. From 2 to 4.30 was given up to recreation. Evensong came at 4.30, and the afternoon lecture at 5.15. The evenings were filled with discussion groups and addresses up to 9.30, when all assembled in the Little Sanctuary for Compline. All were conscious of a strong spiritual fellowship.

The Right Reverend James E. Freeman, D.D., Bishop of Washington, who has acted as host on former occasions, had sailed for Europe and was greatly missed. But the strong and sympathetic leadership of Bishop Rhinelander was felt throughout the conference.

The address of Bishop Darst on the last evening of the conference was a fitting climax. His theme was "The Follow-up of the Bishops' Crusade." He outlined the plans for the future development of evangelism throughout the Church. Permanent commissions are to be established so far as possible in all the dioceses and parishes.

SOME REFLECTIONS FROM THE COLLEGE OF PREACHERS

Adaptation is always a sign of vitality. The College of Preachers is an experiment in spiritual adaptation. We all know there are many problems the Church, acting through the parish priest, seems unable to solve. Every priest knows there are hidden spiritual ills that he cannot treat successfully. Every lay person knows there are many questions of health and conscience for which he thinks the Church has no answer. There is a high barrier between the priest and the inner life of his people. This barrier blocks the inward and consequently the outward life of many who profess to believe. One of the main purposes of the College of Preachers is to provide a group of well trained priests who can supplement the work of the parish priest; who can act as specialists in their field; and who can help break down this barrier.

THE CATHEDRAL AGE

Thus far the history of the College has been very modest, but it is full of promise. For one week in June about forty priests and about four or five leaders under the skillful direction of Bishop Rhinelander have formed for the moment this college. This one week has been a demonstration in miniature of what might be done throughout a college year. The experiences of the last three years, and more especially of 1927, have led all to believe this work has been wisely conceived and is being divinely guided.

There are three characteristics of the last session of the College that are worthy of note: (1) All the activity is built upon a well laid spiritual foundation. The daily celebrations of the Holy Communion, the offices, intercessions and meditations give a depth and background to everything. This teaches an important principle as well as affording great help to all present. (2) The major part of the morning is given to lectures. Professor Hodgson, of General Theological Seminary, lectured on the Atonement. Doctor Woods, of Kent School, made interesting comparisons between biology and theology. Professor Baldwin, of Columbia, outlined the principles of sermon structure and gave much practical help on the delivery of sermons. (3) There is a remarkable degree of spiritual fellowship among all in attendance. The men were divided into groups for purposes of discussion. This gave all an opportunity to speak freely and to get well acquainted with their group. The sense of sympathy thus created gave new courage and sent us home with convictions strengthened. Everyone who has been at the College knows it has already done much and believes it has a great future.

This brief outline suggests how this effort is being started. Prayer, study and good will are the special means being used to strengthen a few chosen men that they may be better able to serve the Church. The work has just begun. A great need and able leadership make one sure that a large response and a mighty influence will follow. The College of Preachers deserves the intelligent prayers of the entire Church. May God richly bless the Warden and all who are associated with him.—SAMUEL BABCOCK BOOTH (Bishop Coadjutor of Vermont).

DEEP SPIRITUALITY AND BREADTH OF VISION

The College of Preachers Conference of last June stands out in my memory not only as one of the most unusual but as one of the most stimulating gatherings which I have ever attended. The natural splendor of the Cathedral Close, enhanced by the grandeur of the still but partially completed edifice, forms a most fitting material

background for the deep spirituality which permeates and underlies the movement; and the wide view which the Cathedral site commands is symbolic of the breadth of vision of those who have planned this work.

The spiritual undercurrent already referred to—perhaps most perceptible in the daily Communions, as well as in the meditations and offices—constitutes my chief impression of the Conference. There was indeed manifested an eager interest in the papers presented and an alert intellectual reaction towards the problems presented, which was a marked and outstanding characteristic of the Conference. While divergent views naturally and inevitably arose, all seemed permeated by a sympathetic striving to understand one another's viewpoint—by a spirit of mutual charity which only the Holy Spirit Himself could infuse.

As one of the speakers I felt as an inestimable help and encouragement the sympathy and interest of my hearers. "Bear ye one another's burdens and so fulfil the law of Christ," might well have been the motto of the Conference.—WILLIAM COLCORD WOODS.

PREACHING NEEDS MORE THAN RHETORIC

Preaching never has any effect worth considering without definiteness of message. A truism for all public speaking, this has especial urgency for our own pulpits. No art will suffice to draw youth into a *via media*. To conceive our mission of reconciliation as the preservation of balances, or the judicious compounding of catholicism with protestantism, is to paralyze a trunk nerve. But given healthy transmission from the motor centers, there is need to educate the muscles beyond the fundamental habits of division and order learned in the seminary. A man in the field will not continue to preach well unless he is studying to preach better by setting himself successive tasks in a long art. One of the first results of practicing consecutiveness beyond mere enumeration or series is to become aware of a carrying power in that progressive iteration which is the oral way as distinct from the written, and by which the sermons of St. Bernard keep hold, go on, and bring home. Another typical direction of technic is the study of vivid economy in oral narrative. For preaching, as other occasional oratory, needs more than rhetoric; and it has much else to learn from the imaginative ways of poetic. Such study can be promoted, even more than it can be instructed, in a college of preachers. Any theoretical doubts of this have been dispelled in advance by the questions, the response, and the ardor of this year's preliminary conference.—CHARLES SEARS BALDWIN.

Next Step in Washington Cathedral Construction

COMMENTING upon the present status of the construction on Washington Cathedral, the Right Reverend James E. Freeman, D.D., LL.D., Bishop of Washington, said, recently:

"The apse with the exception of the windows and stone carving has been completed and financial provision has been made for the building of the choir walls, up through the clerestory and for the piers of the crossing.

"The contractors estimate that, if there is no interruption due to lack of funds, it will be possible to complete the five bays of the choir and the crossing, including the stone vaulting, by October, 1928. This would make available for the first time in Washington an auditorium, under religious auspices, capable of accommodating nearly 3,000 people. Many notable public exercises, both religious and patriotic, will be held in connection with the General Convention and it is earnestly hoped that the more important of these gatherings may be held in the Cathedral itself. Undoubtedly also other national organizations would welcome, during the fall and winter of 1928, the opportunity to hold some of their public meetings in such beautiful and inspiring surroundings.

"The need for this greater space is urgent," continued the Bishop, "as the present facilities are wholly inadequate. When the Dean of Chester was in Washington he said, without reservation, that the architecture of Washington Cathedral must stand incomparable among the Cathedrals of the world. 'In my judgment,' declared the Dean, 'the opportunity presented is a supreme one. I believe also that this great structure will have such an influence on the nation as a whole that it will be a mighty factor in American national life.'"

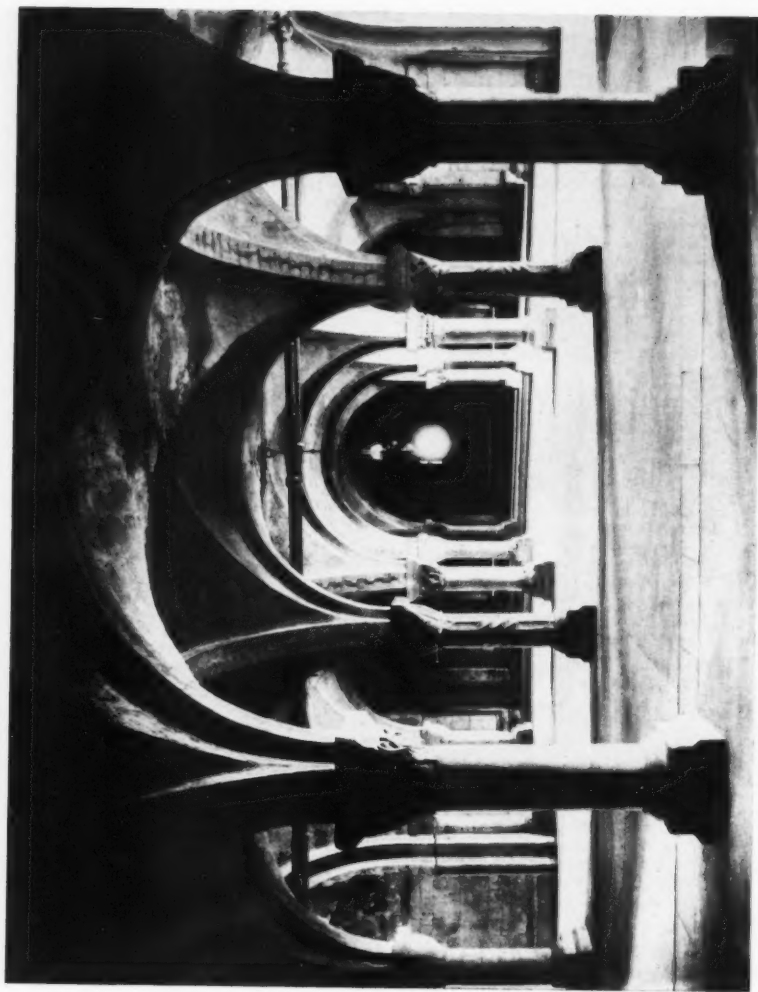
To place the stone vaulting over the choir and crossing and thus form the great auditorium which the Cathedral trustees so earnestly desire and which, it would seem, is imperative if the General Convention in the nation's capital is to prove as notable an occasion in the life of the Church as is expected, will require an expenditure of nearly \$800,000, the major portion of which has not, as yet, been provided.

A friend of the Cathedral has generously provided funds for the purchase of a large amount of the stone required for the choir and crossing vaulting construction, as a silent tribute to his mother. The Cathedral Chapter has underwritten the remaining sum needed to purchase raw stone. Financial arrangements must still be made, however, to provide for fabrication and construction.

If there is to be sustained activity at a rate which will insure a maximum of economy in construction costs and at the same time insure completion of the vaulting prior to the General Convention, the following sums must be made available in the following months: \$50,000 monthly during October and November; \$80,000 monthly during December, January, February, March, April and May; and \$30,000 monthly during June and July.

These sums will be used for the fashioning of the 85,000 cubic feet of Indiana limestone, required for the choir and crossing vaulting, in the stone mill at Bethesda, Md.; for the setting of the shaped stones by masons in the high vaulting of the choir, and for the roofing and enclosing of the crossing.

Some conception of how this portion of Washington Cathedral will look when completed may be obtained by studying the architects' drawing on the front cover of this issue of THE CATHEDRAL AGE.



Photo—J. Carlton—Canterbury.

NORMAN CRYPT OF ANSELM BEGUN IN 1093 (PLATE 5)

Mr. Caroe explains that the carved capitals plainly visible in this excellent photograph were no doubt carved later in situ after the Norman custom. At the west end can be found shafts taken from the first Crypt of Lanfranc.

CANTERBURY CATHEDRAL*

Concluding Article Giving Side Lights of Its History

By W. DOUGLAS CAROE, *The Cathedral Architect*

THE crypts of Canterbury Cathedral are famous throughout the architectural world. Plate 5 shows the Norman Crypt of Anselm, begun in 1093, and dedicated to the Blessed Virgin to whom there were two altars. The carved capitals which we see were no doubt carved later in situ after the Norman custom. At the west end of the crypt under the eastern arch of the Cross to which it extends, can be found shafts taken from the first Crypt of Lanfranc, the narrower width of which can also be clearly traced. Edward the Warrior Black Prince married under special Papal dispensation, Joan the Fair Maid of Kent, whose cousinship was within the limits prescribed by Rome. He refitted the main crypt altar, remodelling the pillars and adding screens and reredos—the latter shown on Plate 6. In the centre niche, now vacant, was an image probably of metal gilded or silvered of the Virgin which became of special sanctity and an object of pilgrimage, rivaling in popular veneration even the image of Becket in the Martyrdom, and his shrine in the Trinity Chapel. Eight other images, the weight of which only is known, filled the adjoining niches.

The Norman vault was richly painted with heraldry and other devices, including modelled suns and stars in some form of glass. It is interesting to note that behind the

altar were steps leading to a platform—no doubt for the purpose of decorating and attending to the sacred figure.

It was originally proposed to place the effigy to the Prince in this chapel, but probably owing to the crypt's seclusion, the spot now occupied by it in the Trinity Chapel above—immediately flanking Becket's great shrine—was selected instead.

It is specially recorded that the Black Prince, in recognition of his marriage, refitted the crypt chapel under the southeastern transept—also in honour of the Virgin. The architecture was deftly changed to the style of the period, but is now somewhat obscured by the modern fittings of the French Protestant Church, which still retains its use granted to the Huguenot refugees by Queen Elizabeth.

The Altar of our Lady of the Undercroft has recently been refitted, and its seats and ornaments repaired as a memorial to the present Archbishop.

On the floor in the centre is the vast grave slab of Cardinal Archbishop Morton, from which the great brass has been, sadly enough, removed.

The screens erected just at the moment when the flowing "decorated" manner of the latter half of the 14th century was passing into the perpendicular—are interesting both in their design and detail. They were put together with imbedded iron cramps and dowels for no apparent reason but to make them stronger in construction. The iron of those days was Sussex charcoal iron, much more lasting than the iron of commerce today. But it had after lasting full 550 years, begun

*This is the second and final installment of Mr. Caroe's article which began in the Midsummer Issue of THE CATHEDRAL AGE. In the first portion of his manuscript, Mr. Caroe described the Martyrdom, the fan vault of the Lady Chapel, the Angel Steeple, and the picturesque water tower known as Bell-Jesus. In this issue he takes the readers of THE CATHEDRAL AGE through the crypts of Canterbury Cathedral. The illustrations are from photographs by Mr. Carlton, the well-known Canterbury photographer.



Photo—J. Carlton—Vanebury

6)

THE ALTAR OF OUR LADY OF THE UNDERCROFT (PLATE 6)

Once remodelled by Edward the Warrior Black Prince, this altar has recently been refitted and its seals and ornaments repaired as a memorial to the present Archbishop. In the center niche, now vacant, was an image, probably of the Virgin, which became a great object of pilgrimage.



Photo—J. Carlin—Canterbury.

EASTERN EXTENSION OF CRYPT BY WILLIAM THE ENGLISHMAN (PLATE 7)

In a form of architecture which must have been almost a revelation to the architects of 1179-80. With its sturdy piers and arches this portion of Canterbury Cathedral is similar to the ante-chapel to the Chapel of the Resurrection recently completed, from a structural viewpoint, in the crypt of Washington Cathedral.



Photo—J. Carlton—Canterbury.

TRINITY CHAPEL WHERE BECKET'S SHRINE WAS ERECTED (PLATE 8)

Designed by Elias de Dereham and Walter of Colchested, the renowned shrine is depicted in one of the ancient windows but in so fanciful a manner it is difficult to determine its true form. Around it "centuries of the faithful knelt in expectation of mystical cures."

to rust rapidly and was tearing the light stonework to pieces. About four years ago I had to extract it, and a deft and difficult work it was, without destroying the antiquity of the screens. But they are standing now in their own strength, assisted here and there with Delta metal.

Plate 7 shows the eastern extension of the crypt by William the

Englishman in 1179-80 in a form of architecture which must have been almost a revelation to the architects of those days. Over it is the Trinity Chapel, shown in Plate 8 and last, where the renowned shrine of the murdered Becket was erected.

Separating this sacred spot from the east end of the high choir was an iron screen or grill of severe and

CANTERBURY CATHEDRAL

simple design—capped by a cornice embellished by a series of jocose and grotesque carving which had some celebrity in their time.

In 1748 this screen was unfortunately removed, and parts of it were worked up into the iron screen now at the entrance of the southwestern porch. If in its place, this screen would be in the forefront of Plate 8.

The shrine of Becket stood in the centre of the chapel and was flanked subsequently by the cenotaphs of Edward the Black Prince on the south and Henry IV and his Queen Joanna on the north—both works of vast interest. West of it, separated from it by the screen aforementioned, was the patriarchal chair on the spot now usurped by the altar, ignorantly moved only in 1825 from the hallowed spot it had occupied for 725 years. But 1825 was not a period distinguished in the Arts.

The shrine of Becket was designed by Elias de Dereham and Walter of Colchested. It is depicted in one of the ancient windows, but in so fanciful a manner that it is difficult to determine its true form. The worn pavement around it displays the spots where centuries of the

faithful knelt in expectation of mystical cures.

Erasmus saw it in 1510, the ruthless Henry VIII ended it in his orgy of destruction, Becket being singled out as the special object of his venom.

Elias de Dereham was a priest of the time of Henry III, and became Canon of Salisbury. To him is attributed Salisbury Cathedral, Becket's shrine, possibly some parts of Westminster Abbey, and may be the Seven Altars of Durham. He ended his days at Canterbury as Prior of St. Gregory's.

The final sidelight is Thomas Johnson's wonderful picture, painted in 1657 during the Commonwealth, but that deserves an article to itself, moreover, a reproduction is to be purchased in the Cathedral.

Here are set forth but a few of the special side lights which mark the history of this remarkable edifice. Some of them are almost new to knowledge, and if their publication in *THE CATHEDRAL AGE* serves to bring more pilgrims to Canterbury to enjoy its sanctity and carry away impressions and memories of its various beauties, these few words will not have been in vain.

THE PURPOSE OF A CATHEDRAL

Cathedral Churches, especially in England, had their origin in the early *Missionary Colleges*, each consisting of a Bishop with his associated Clergy, by means of which the inhabitants of the country were converted to the Christian faith. There were then no Clergy settled in distant Parishes. The Bishop and his clergy resided at the Cathedral Church (so called from the Bishop's Cathedral or Chair). The name "Cathedral" was not at first adopted but the Bishop's Church was called the "Mother Church." Its objects were then, and are now in Washington Cathedral, fourfold:

FIRST, *Evangelization*, to preach the gospel and to promote missions, to the advancement of Christ's Kingdom at home and abroad.

SECOND, *Public Worship*, for all people, under dignified and inspiring surroundings.

THIRD, *Christian Education*—schools for boys and girls, and the instruction of all who care to listen in the fundamentals of the Christian faith.

FOURTH, *Social Service*, to further the cause of the sick and the poor, and to proclaim those principles of social justice the acceptance of which will hasten the realization of the ideal of united fellowship and the brotherhood of man.

(From *Washington Cathedral Guide Book*)

HENRY WHITE: CATHEDRAL BUILDER AND CHRISTIAN GENTLEMAN

THE Honorable Henry White, LL.D., distinguished diplomat, American delegate to the Versailles Peace Conference, and trustee of Washington Cathedral since 1915, died peacefully at his

mated and, in accordance with Mr. White's wishes, his ashes were brought to Washington Cathedral where they will rest in the edifice to which he humbly consecrated the last decade of his life. A memorial



*To the National Cathedral School for Girls
from Henry White
Conference for the
Restoration of Peace
Paris, Dec. 13th 1919 to December 10th 1919*

HENRY WHITE—1850-1927

Autographed by Mr. White and presented to the National Cathedral School, this photograph shows the late Cathedral trustee at his desk in Paris during the Conference for the Negotiation of Peace in 1919.

summer home "Elm Court," in Lenox, Massachusetts, on July 15th. He was in his seventy-eighth year.

Following the funeral services in Trinity Episcopal Church, Lenox, on July 17th, the remains were cre-

service for Mr. White will be held in the Bethlehem Chapel on November 10th.

One of the most devoted members of the Cathedral Chapter, Mr. White served on the committee on

the National Cathedral School for Girls, also on the building committee which considers every detail in connection with the erection of the cathedral fabric, and he took great joy in bringing hundreds of his many friends to Mount Saint Alban to see the Cathedral under his personal guidance.

Up to a few months ago he had served as the Chairman of the New York Committee of the National Cathedral Association, an office he resigned, with reluctance, because of failing health.

The following resolution adopted by the National Executive Committee for Washington Cathedral on July 27th, expresses, inadequately but earnestly, the loss the Cathedral undertaking has sustained in Mr. White's death:

"Henry White meant much to Washington Cathedral; the Cathedral meant much to him.

"By wise counsel, by active work and by personal generosity he did all that he could to hasten the completion of the great building and to encourage his fellow laborers in moments of depression.

"His experience in the capitals of the Old World led him to recognize the importance of providing at Washington an enduring symbol of the Religion of the Republic. His love of beauty and his appreciation of the best in art made him eager to see the design of the architect translated into imperishable stone. His deep religious feeling and his perception of spiritual values caused him to regard this particular work as pre-eminently a service to God and country.

"He who did so much was not permitted to do more. He who gladly would have consecrated many other years of effort to the cause so near his heart was relieved from further duty by the summons of Him whom he delighted to serve. We who were his associates in the work are de-

prived indeed of the happiness of his visible presence amongst us, but we shall labor more fruitfully because of our desire to justify his faith, and to complete what he helped to begin. Among those to whom the Cathedral will be a lasting memorial no name will have on the roll a more honored place than that of Henry White, the patriot, the statesman, and the servant of Jesus Christ."

Paying tribute to Mr. White, Secretary of State Kellogg told the Associated Press that "no American living has had a more varied and useful life."

This thought is further developed in the following editorial from the *New York Times*, published on the morning after Mr. White's death:

President Roosevelt in his appraisal of the work done by the American diplomats of his day—work, he said, usually entirely unnoticed and unrewarded, though it redounds to the interest and honor of all—put at the head of the list the name of Henry White. Of him he said he was "the most useful man in the entire diplomatic service" during his own Presidency and for many years before. And he added that he had in mind the high quality of work done by such "admirable Ambassadors and Ministers" as Bacon, Meyer, Straus, O'Brien, Rockhill and Egan, not to name others. It should not detract from the credit which such praise confers that Mr. White had an unusual training for his high ambassadorial posts. He began as a young man in Vienna as a Secretary of Legation and afterward served as a Secretary of our embassy in London for twenty years.

It was in such a school that he learned to know Europe as a book, so that when he assumed the role of Ambassador to Italy he took a leading part in bringing negotiations of the International Conference on Moroccan Affairs at Algeiras to a successful conclusion and thus averting a possible European war. But he was not only a student in the profession to which he gave the great part of his active life. He was a tutor of others. Many will still remember the tribute of Mr. Choate to him in 1910, when he was leaving the service, at the dinner in his honor, under the chairmanship of Mr. John Bigelow, the veteran

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diplomat. "He set up a school of diplomacy in London," said Mr. Choate, taking "fresh, green Ambassadors" and putting them to school—a group which included Phelps, Lincoln, Bayard, Hay and, as Mr. Choate gratefully added, himself. There was hardly a question that could arise that did not arise under those five Ambassadors, and Henry White was fortunately there to take the responsibility which was turned over to him "in the back room" of the embassy in London.

That he was not continued in the service for which he was so highly qualified by temperament and training was the country's loss rather than his own; but he did not cease to give devoted effort in private ways when public channels were closed to him.

He praised President Taft especially for his recognition of the policy of "career service," holding that successful secretaries should have before them the possibilities of advancement to the post of Minister, though he did not wish to see the topmost places absolutely closed against non-career men of eminence. It was a crowning of his diplomatic career that he was asked by President Wilson to serve as a member of the Peace Delegation with him when he went to Paris. It was a difficult role, but he played it with a true loyalty, a generous spirit and a noble bearing. His is the passing of a knightly figure from the life of two continents, for he was even better known abroad than at home—a veritable knight errant.

THE CONSECRATION OF BISHOP WILMER OF ALABAMA*

By MARCUS BENJAMIN, Ph.D., Sc.D., LL.D.

Cathedral Lecturer of Washington Cathedral

NOTHING in the long and honorable history of our American Episcopate ever created more interest than the relations that existed between the bishops of the Southern States and those of the Northern States during the four years of the Confederacy, and if a single incident could be selected as the one on which the greatest interest was centered it would unquestionably be the consecration of the Reverend Richard Hooker Wilmer to the bishopric of Alabama in 1862.

For some years past I have devoted much of my leisure time to the collection of a series of portraits and autograph letters of our bishops for the library of the great Cathedral that is slowly lifting its walls towards the skies on Mount St. Alban in Washington. Among the letters that have come to me are many that deal with interesting

events in the history of our Church and included among these are several in which the consecration of Doctor Wilmer is the theme. The Church Historical Society is the proper custodian of information of this character, and it is therefore with more than ordinary pleasure that I venture to ask you to share with me these interesting documents.

At present our House of Bishops numbers more than 125 members but in 1862 there were but 45. In other words, there are now more than three times as many dioceses as there were in those long-ago days. Something less than a third of these dioceses were in the Southern States.

The eleven Southern dioceses corresponded to the eleven Confederate States and were presided over by the following bishops: In Virginia there was Meade, rich in years and great in knowledge, who died eight days after the consecration of Wilmer, and as his assistant he had the learned Johns. North Carolina had as its diocesan the devout and eloquent Atkinson, while in South Carolina was the faithful Davis. Georgia was

*First presented before the Church Historical Society in Philadelphia, this paper is published in *THE CATHEDRAL AGE*, with the author's permission, as an unusual chronicle of historic interest. Bishop Wilmer, whose consecration is described, was the father of William Holland Wilmer, M.D., LL.D., head of the Wilmer Eye Clinic at Johns Hopkins Hospital and trustee of Washington Cathedral.

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fortunate in having Elliott, a fine scholar, a distinguished gentleman, and an influential bishop. The diocesan of Alabama was Nicholas H. Cobb, a student of varied attainments and wide culture who died on January 11, 1861, thus creating a vacancy. Mississippi had as its bishop the beloved and revered Green, then in the full strength of his manhood, while in far-away Florida was Rutledge. The great missionary Otey known as the "Good Bishop" was in Tennessee, and Lay, likewise a faithful missionary was bishop of Arkansas, and Indian Territory. Polk, a graduate from the Military Academy at West Point who had given up the army to enter the Church, was Bishop of Louisiana, while in Texas, then and long after, the forceful Gregg was the diocesan.

These were all vigorous, strong-minded, and able men, and if a comment could with safety be made about them it would be that they were above the average of our bishops.

A convention had been called to consider the question of organizing an independent church in the Southern States, but it is to the everlasting honor of our Church that if states did secede wiser counsels prevailed among bishops (many of whom, like Meade, are on record as opposing secession),* and no separation took place.

A word or two concerning the new bishop may not be amiss. He was born in Alexandria, Virginia, in 1816 and was graduated at Yale in 1836 and from the Virginia Theological Seminary three years later. After studying for the ministry he was ordained to the priesthood in the Monumental Church in Richmond by Bishop Richard Channing

Moore in 1840; after which until 1862 he served as rector of various parishes in his native state. In 1861 when he was chosen to the Episcopate he was therefore in his forty-seventh year. That he received the full approval of the Convention that elected him is testified to by his own writing.

Passing now to the letters which are really the purpose of this short paper, I beg to call your attention to one written in the field by Bishop (and Lieutenant-General) Polk of the Confederate Army. It bears neither the name of the place where it was written nor yet any date but it was obviously penned some time in the early winter of 1861 and it is to one of his colleagues in the House of Bishops.

He writes:

"My dear Bishop: I am glad to find that the vacancy in the Episcopate of Alabama is so soon to be filled and hope it may be by a man who will do good service to the Church."

The remainder of the letter has no bearing on this paper but I add it as of general interest, especially the last paragraph.

"For myself, have been patiently waiting until the President [Jefferson Davis] could find some one to whom he could entrust the command to which he has called me. My acceptance was to fill a gap as I have been hoping another would be found to replace me and allow me to return to my pastoral and other duties. As yet that relief has not come, though I have been promised by the President that he would not forget my wishes. I will accept it if it is God's will it should come; if not, I will by His blessing retain my position and do my duty until the end.

"This place I have now made one of great strength, and let who will command it, it will be one of the most difficult to take in the whole Confederacy. It is, withal, the key to the whole Mississippi Valley. To hold it is to hold the river, to hold the river is to hold the valley, to hold the valley is next to holding the Confederacy.

"I see our brother McIlvaine [Bishop of Ohio] is doing what he can in Eng-

*Perry writes: "Meade, with no little reluctance, entered into the confederation of the Church of the South during the Civil War, and became by virtue of seniority of consecration, the presiding bishop of the Church in the Confederate States." Bishops of the American Church, page 51.

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land to sustain his cause and to depress ours.

I remain, very truly yours in Xt.,

L. Polk."

The second letter is of supreme importance for it is from Wilmer himself. It was written in Richmond on November 27, 1861, and is addressed to the "Rt. Rev. Wm. Meade, D.D., Millwood, Va."

It says:

"I obey an impulse of my heart in informing you that I have a few days since received information that I was elected to the Episcopate of the Diocese of Alabama. The election was unanimous in both orders, and is forced upon me earnestly by various considerations. I have neither expected nor sought it. It seeks me, and I shall accept it. I do it with many misgivings and many fears. If I knew more of what I have to encounter, I would, I doubt not fear more than I do. But you, knowing what I have to meet, will know how to fear for me and to pray for me. May I not hope to be remembered by you where it will be effectual.

"If you have counsel to give me—I shall be most grateful.

"In haste, very faithfully and affect. yrs., etc.,

Richd. H. Wilmer."

It is obvious from the tone of this letter, for both fears and doubts abound, that there was trouble in the future and the next letter brings us face to face with a difficulty that at first seems unsurmountable. To consecrate a bishop without proper canonical authority was not to be thought of.

The letter is from Bishop Atkinson of North Carolina and is dated Wilmington, January 6, 1861. Evidently the good bishop was a little slow in becoming accustomed to the new year; for he must have intended to write 1862. There is nothing in the letter to show to whom it was addressed but I may hazard a guess that it was to Bishop Meade; for it begins with "My dear Bishop" and continues as follows:

"Wilmer has expressed to me the wish that I should act, as one of his con-

secrators, a duty which I would gladly perform, both because of our long-standing friendship, and because of my high estimate of his qualifications for the office about to be conferred on him. But as the Canons of the Church in the United States are not to be followed, and as the Church in the Confederate States has adopted no Canons, I see no law or rule by which he is to be consecrated, and I must therefore decline to take part in what seems to me an irregular transaction. If there were a necessity for its being done at present, that necessity might stand in the place of law. But I see no such necessity, as Canons can and will be passed at our next meeting, and the diocese might in the meantime be served by the neighboring Bishops. I must therefore reluctantly request not to be named as one of his consecrators."

"Yours in Christ,

Thomas Atkinson."

The canonical difficulty seems to have been overcome; for the next letter tells of other troubles which happily were also surmounted in due course of time. It is written in pencil and addressed to Bishop Meade by the Assistant Bishop John Johns of Virginia and is dated Richmond, January 12, 1862.

It runs as follows:

"I have pondered your proposal with regard to the consecration & trust I am ready for any service wh. duty may demand. Since my return from Norfolk, I have seen & conferred with Dr. Wilmer & find that tho' he is unwilling to interfere with the wishes of the Diocese of Alabama yet it wd. accord with his convenience & inclination [if] consecration could take place in Richmond, & it would be peculiarly agreeable to him if you wd. preside & preach on the occasion. I need not say we all sympathize in this desire so natural & proper at this time especially—& in the existing circumstances of the Church in the Confederate States. Of course if this is to be the arrangement—that is if you accede to his wishes the Service *must* be *here*. No one wd. think of your exposing yourself by a journey to Alabama. Your health is a consideration sufficient to justify the selection of a place wh. you can preach without unreasonable risk.

"Again—that Dr. Wilmer sh. be consecrated & that as early as possible is

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more important for the Diocese & for himself (as he is now detached from his congregation) than that it sh. be conducted at any particular place. Now it is exceedingly doubtful whether the Canonical number of bishops can be had at any point south of this. Otey & Atkinson decline, as I understand from Dr. Wilmer—Green is not in a condition to venture far from home. Elliott wd. not be likely to leave Savannah whilst it is menaced by the enemy. My going would, in like manner be governed by the position of affairs at Norfolk. The only Bishop who could be relied on for a southern point is the Bishop of Florida (Bh. Lay has gone to Little Rock). I say nothing of Bishop Davis as his blindness would prevent his going to a distant place. I think this statement is conclusive against the appointment of Mobile or any such remote town, & wd. explain satisfactorily how, in selecting, another wd. really be called for by the interest of Alabama.

"In Richmond, if you can come, the uncertainty is diminished to almost nothing—I am on the spot—if the Bishop of Alabama [?] did not join us, Bishop Davis whose wife & son are at Mr. J. Stewart's, [?] & who has recently been here himself, could reach us in a few hours & Dr. Wilmer thinks wd. return to aid in his consecration. There is therefore good reason for supposing that what could not be attempted elsewhere without *strong probability of failure* can be essayed here as *little risk* as ordinarily attends such appointments.

"I think it right to make these statements that I may aid to present the whole subject for your consideration as it strikes us here, tho' I am ready to acquiesce in any arrangement wh. you may deem it best to adopt.

Yrs. truly,
J. Johns."

I find the following additional information* in a sketch of Bishop Wilmer written at the time of his death: "As his election and consecration took place during the Civil War when the Southern dioceses were organized as a separate church, he was received into the Episcopate

of the United States in 1865 only after signing an equivalent to the promise of conformity prescribed in the ordinal."

Permit me to mention one other incident in Bishop Wilmer's life. At the close of the Civil War he recommended to the clergy of his diocese the omission of the prayer "for the President and all in civil authority" on the ground that only military authority existed in Alabama whereupon Gen. George H. Thomas (himself also a Virginian) suspended him and his clergy from their functions. The Bishop protested that this was secular interference with religious liberty and declared that he would never use the prayer until the interference ceased. He appealed to higher authorities in turn, including the President of the United States (Andrew Johnson), and finally secured a revocation of the order. The matter as he contended was not a question of his loyalty or disloyalty, but concerned the larger issue of religious liberty. His action resulted in the establishment for all time to come, in this land at least, "the principle that in spiritualities the Church's rule is supreme."

According to Bishop Perry, the distinguished historiographer of the American Church, Bishop Wilmer's episcopate was able, vigorous, and abundant in results. He was a sound theologian, a delightful writer, a wise and impartial administrator, an earnest preacher, and a brave and fearless prelate. Beloved by his people, revered by his brethren, respected by all classes and conditions, a wise counselor, an impartial judge, a capable and clever man of affairs, his administration is historic and will ever be held in remembrance.*

*Appleton's Annual Cyclopaedia, 1900, page 506.

*Bishops of the American Church, page 155.

FAMOUS PAINTINGS HUNG IN CATHEDRAL LIBRARY

THREE portraits of eminent English prelates of the 17th century, which were presented to Washington Cathedral several years ago, by the late Honorable Henry White, LL.D., former ambassador to France, Charles C. Glover, Dr. William C. Rives, and James Parmelee were removed from Corcoran Art Gallery recently and have been hung in the memorial reading room of the newly completed wing of Washington Cathedral Library, the gift of Mrs. Violet Blair Janin in memory of her mother, Mary Jesup Blair.

These famous works of art are paintings of the Most Rev. William Laud, Archbishop of Canterbury; the Rt. Rev. Lancelot Andrews, Bishop, successively, of Chichester, Ely and Winchester, who was chairman of the Commission which translated the King James version of the Bible, and the Most Rev. George Abbot, Archbishop of Canterbury, one of the translators of the King James version of the Bible. The paintings are now about three hundred years old, but they are well preserved. The originals of these paintings are said to be in Lambeth Palace, England, the home of the Archbishops of Canterbury. The portrait of Archbishop Laud is a copy of a painting by the celebrated Van Dyke, made, according to the signature, by a man named Stone, who was a pupil of Van Dyke. They are finely painted contemporaneous portraits in oils—waist length—and each prelate is pictured in rochet and lawn sleeves and with the quaint black hats worn by ecclesiastical dignitaries of that period.

The paintings are in substantial gold frames which have well withstood the wear and tear of the centuries. On the top of one of the

frames is a bishop's mitre, indicating the rank of the subject of the portrait. The portrait of Archbishop Laud has been placed temporarily, at least, over the huge fireplace in the Tudor reading room of the memorial wing of the Cathedral Library. The other portraits were hung advantageously also and were the objects of much interest on the part of the students in the third annual conference of the College of Preachers of Washington Cathedral.

The coming of these historic paintings to Washington Cathedral was through a fortunate train of circumstances, similar to that prevailing in the acquisition of other valuable relics and gifts by the Cathedral. A connoisseur in England acquainted the Rt. Rev. C. A. Hall, D.D., LL.D., Bishop of Vermont with the fact that these portraits were in existence, giving evidences of their authenticity and suggesting that, inasmuch as two of them, Archbishop Laud and Archbishop Abbot had had oversight over the Church in America, some organization of the Church in the United States at the present time might care to acquire them. Bishop Hall wrote to the Dean of Washington in reference to the paintings.

As a result of this correspondence, the four donors agreed to present the portraits to Washington Cathedral for its Library. While the memorial wing of the Library was being built, the portraits were housed at the Corcoran Art Gallery, through the courtesy of the officials of that institution. There they attracted much attention. Now they form, with the Gilbert Stuart portrait of George Washington, the gift of John Jay Chapman and sheltered in the Corcoran Art Gallery, a valuable nucleus of the collection of historic paintings

FAMOUS PAINTINGS HUNG IN CATHEDRAL LIBRARY



PHOTOGRAPH OF PAINTING OF WILLIAM LAUD, ARCHBISHOP OF CANTERBURY

which will ultimately adorn the walls of the Cathedral Library.

Furthermore, the portrait paintings are vivid reminders of vital moments in the history of the Church of England. The churchmen they represent were valiant defenders of the Faith in stormy periods. Their

memories are cherished to this day, not only in England, but wherever the Anglican Church has found a foothold.

The tragic fate of Archbishop Laud makes him perhaps the most interesting of the three prelates. He held fast to the ancient doctrine and

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practices of the Church and early took up a position of antagonism to the Calvinistic party in the church. He was imprisoned in the Tower of London for many years because of so-called "Popish doctrines." Finally he was condemned to death—as a special favor, by the axe—on the charge of high treason and King Charles I signed his death warrant. Laud was put to death on January 10, 1645, on Tower Hill, asserting his innocence of any offence known to the law, repudiating the charge of "popery" and declaring that he had always lived in the Protestant Church of England. His career was distinguished by uprightness, by piety, by a devotion to duty, by courage and consistency.

NOTES ON WASHINGTON CATHEDRAL LIBRARY

One of the treasures of Washington Cathedral Library is a tiny book called "The Floweret Wondrous Fair" which was prepared by Phoebe Nourse, a granddaughter of Joseph Nourse, registrar of the Treasury under President George Washington, who owned the land where Washington Cathedral now stands. Miss Nourse was greatly interested in Saint Albans Church then being built on her grandfather's land, now "The Little Church within the Gate" of the Cathedral Close and one of the leading parish churches in the Diocese of Washington.

So she compiled the quaint little volume with infinite patience and it was sold for the benefit of St. Albans. It was presented to the Cathedral Library by Mrs. E. L. Morgan.

Friends and admirers of the late Rev. Randolph H. McKim, D.D., rector of Epiphany Church, Washington, D. C., and for many years chairman of the House of Deputies of the General Convention, will be pleased to know that copies of all the books written by Dr. McKim have been presented to the Cathedral Library by Mrs. McKim.

Forty-two rare volumes of sixteenth century theological writers in Latin from the library of the late Professor John Binney, of Berkeley Divinity School, Middletown, Conn., have been presented to the Cathedral Library by Mrs. Binney.

These books are unusually valuable and include the six volumes of Walton's "Polygotta," one of the gems of theological literature.

* * *

Herbert Du Puy, of Pittsburgh, Pa., recently made a gift to the Cathedral Library of a Mss. Book of "Anecdotes of the Reverend John Wesley, A.M.," collected by the Reverend Reynolds, great grandfather of Mr. Du Puy, during the lifetime of the great Wesley.

The Reverend Mr. Reynolds, who was born in England in 1760 and died at the age of ninety, was an intimate friend of John Wesley and also belonged to the Church of England. He collected anecdotes of Wesley and compiled them in the little book in his own scholarly handwriting.

* * *

The early days of the Episcopal Church in colonial America are recalled in the recent acquisition by Washington Cathedral Library of an original pocket case of metal containing ordination papers dated in 1773. These papers set forth the theological abilities of the Reverend Thomas Read, rector of old Rock Creek Parish in Maryland in colonial days, now in the District of Columbia.

It was under the ministrations of this rector that the original Rock Creek Parish Church was begun. He was its first curate, then first rector of the ancient parish. He lived near Rockville, Maryland. During the American Revolution, according to tradition, the Reverend Mr. Read was an American sympathizer, although probably of English birth.

The documents have been presented to the Cathedral Library by his great great grandchildren through his great great granddaughter Mrs. Charles Lyman, wife of the Reverend Charles Lyman, minister at the Union Church Mission, Hankow, China, who was a Miss Sarah Reed Post. The other donors were Alfreda Post Carhart; Bertram Van Dyke Post and Wilfred Melvaine Post.

One of the documents is a letter of deacon's orders, written on parchment bearing the seal of Richard Terriek, Lord Bishop of London, and showing that on September 19, 1773, he ordained Thomas Read to the diaconate at Fulham Palace, London. The Lord Bishops of London then had jurisdiction over the Church in North America and candidates for priestly and other orders had to go to London to get them.

BOOK REVIEW

Brother John, A Tale of the First Franciscans by Vida D. Scudder. Boston. Little, Brown and Company. 336 pages. \$2.50.

The story of these devotees of Lady Poverty has been made a most appealing one by the skillful and sympathetic pen of Miss Scudder, noted for her wide knowledge of the medieval period.

Interwoven with the tale of godly men is a graphic picture of the 13th century itself, seen from the point of view of the twentieth. The underlying theme is the story of the agitations and ecstasies that shook the disciples of St. Francis in the first century after his death.

In the first 100 years after a prophet or teacher disappears from mortal view comes the real test of his place in the record man cherishes of the great and the good.

For nearly eight hundred years the spirit and ideals of the saintly Francis have endured, leading countless souls to higher things.

Pious men and women by the thousands have enlisted under the banner of this leader spreading his gentle teachings through a weary world. "Strangers and pilgrims" as they call themselves, they have traversed the Seven Seas and the nations of the earth in their mission of spiritual healing. The author has followed, seemingly with close detail the many delightful records, legendary and other, preserved of the early Franciscans.

While the book is cast in fiction form and centers around the attractive personality of Brother John, formerly an English peer, Lord John of Sanfort, it is historical in the main as well.

Lord John realized his vocation to the Order as he noted the Christmas revels in 1256 and mused bitterly to himself: "Bowers in Bethlehem would have none of Him, nor would ours if He came again. We gather sated round the blaze, and sing

in honor of the Homeless One. What fellowship is ours with the Manger!"

Having entered the Order, he soon learned the inevitable lesson that monastic garb does not greatly alter human nature.

Miss Scudder introduces into the story a vivid picture of Oxford, where the Franciscan life had found itself, and all was dignity and ordered calm. One of the characters there is the famous Roger Bacon, afterwards a friar, whose scientific foresight and amazing prophecies are just now being accorded their true value more than 700 years after his death. Bacon is quoted as having said: "The end of all true philosophy is to arrive at the knowledge of the Creator through knowledge of the external world," a noble aim and one to which he remained faithful all his days.

The next pilgrimage for Brother John was to Paris where he was confronted by the fierce struggle between the priestly and lay elements of the Order. Then came the joy of going to Umbria in Italy where the star of Francis of Assisi first arose.

A dramatic meeting with Pope Gregory the Ninth, then nearly one hundred years old, is told with an intensity and beauty of description which makes it a chapter worth the re-reading. The young brother John convinced the aged prelate of the unworthiness of the worldly Brother Elias to be Minister General of the Order of St. Francis. Fine delineations are given of the leper, Brother Pierre and Brother Gilbert and others of the Order in that age.

Attention is specially called to the rhythmized meditations which feature several chapters and are said to have been compiled by Brother Jacopone da Todi. They are expressive of the common life in the mystical brotherhood of the sons of Francis. This book gives a working glimpse into the early history and ideals of the Order of St. Francis for which every student of this movement should be deeply grateful to the author. E. E. P.

NOTES AND COMMENT

THREE FRIENDS REMEMBER WASHINGTON CATHEDRAL IN THEIR WILLS

Members of the National Cathedral Association read with deep gratitude the following paragraphs in the *New York Herald-Tribune* on June 29:

"Newport, R. I.: More than \$5,000,000 is disposed of by the will of Mrs. Edith M. K. Wetmore, widow of United States

Senator George Peabody Wetmore. Cooper Union of New York eventually will receive \$1,000,000, Yale University, \$2,000,000 and the Protestant Episcopal Cathedral Foundation in Washington, \$2,000,000, comprising the bulk of the estate.

"After minor bequests, Mrs. Wetmore leaves her estate in trust, the income to be used by her daughters, Edith M. K. Wetmore and Maude A. K. Wetmore, for life,

THE CATHEDRAL AGE

after which all but \$100,000 goes to the institutions mentioned."

Mrs. Wetmore's will provided that two of the five equal shares of the residue of her estate shall, upon the death of her daughters, go to the Cathedral Foundation to be held as a separate fund and used for such of its corporate purposes as the survivor of her two daughters shall designate in her will. In case such designation should not be made, then Mrs. Wetmore provided that the bequest should be used, in memory of her father and mother, Eugene and Malvina Keteltas, "for the purpose of erecting and maintaining a chapel or other integral portion of the fabric of the Cathedral which so far as may be, having regard to the amount of this gift, shall be a fitting memorial to my father and mother, a distinctive and harmonious part of the Cathedral and a useful adjunct in strengthening its power and influence and increasing its beauty and service."

In case the Bishop of Washington and the Cathedral authorities should be of the opinion that its interests would be better served were some other use to be made of the gift, Mrs. Wetmore authorized, in default of special designation by her sur-

viving daughter, that the bequest be used "in connection with the Cathedral in such other way as to them in a conscientious exercise of their best judgment shall (while constituting always a permanent and suitable memorial * * *) seem best fitting to promote religion, education and charity."

In the early days of the Washington Cathedral undertaking when the National Cathedral Association was first organized, Mrs. Wetmore accepted the invitation of the Bishop of Washington to serve as Chairman of the Rhode Island Committee.

The late Honorable Henry White, LL.D., an account of whose devoted services to Washington Cathedral is published in this issue of *THE CATHEDRAL AGE*, made a bequest of \$10,000 to the Protestant Episcopal Cathedral Foundation of the District of Columbia in his will which was filed for probate in Washington on July 26.

The will of former Judge Ignatius C. Grubb, recently filed for probate in Wilmington, Delaware, provided a bequest of \$1,000 as his contribution to the erection and maintenance of Washington Cathedral. Judge Grubb specified that he made this contribution "as a testimonial of the lofty character and inspiring career of his life-long and loyal friend, Thomas F.

Form of Testamentary Disposition

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I give and bequeath to the Protestant Episcopal Cathedral Foundation, of the District of Columbia, a body corporate, the sum of dollars.

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I give and bequeath to the Protestant Episcopal Cathedral Foundation of the District of Columbia, a body corporate, and its successors, forever

In the District of Columbia a will bequeathing either personal or real estate should be attested and subscribed in the presence of the testator by at least two credible witnesses.

For additional information please write to the Dean of Washington, Mount Saint Alban, Washington, D. C.

NOTES AND COMMENT

Bayard, deceased, and to manifest his (the testator's) appreciation of Mrs. Bayard's earnest and active interest in the worthy cause. * * *

A piece of Norman architecture from Norwich Cathedral has been promised for the memorial church to Edith Cavell which is to be erected in Jasper Park, the heart of the Canadian Rockies.

This stone will probably be used as the foundation stone of the Memorial Church. The Dean of Norwich is making a selection from the Cathedral Museum of the stone to be sent and will select one or two ancient stones "which bear indisputable evidence of Norman craftsmanship of the last decade of the eleventh century."

Electric lights have been installed in the Lady Chapel and retrochoir of Saint Albans Cathedral, England, thus replacing the gas lights which have done duty there for several generations. The entire cathedral is eventually to be lighted by electricity and in 1928 the choir will be wired for the new illuminant, and in 1929 the nave for the same purpose.

Eaton T. Sams, for many years executive secretary of St. Paul's Cathedral, Los Angeles, California, recently resigned from that position. During his term of service the Cathedral is said to have greatly strengthened its financial status and met its general church program quota.

The Reverend Harold S. Brewster, rector of St. Paul's Church, Modesto, California, has begun his new duties as the Dean of the Cathedral at Fargo, North Dakota. Dean Brewster is the author of "The Simple Gospel." He is a Massachusetts man, having held, among other cures, those at Christ Church, Fitchburg, Massachusetts; St. Paul's Church, Englewood, New Jersey, and St. Agnes' Church, East Orange, New Jersey.

The Woman's Guild of the cathedral parish have promised \$1,000 towards the building fund of the new Christ Church Cathedral in Victoria, B. C. This money will go towards the cost of the narthex.

An interesting ceremony took place at the Cathedral of St. John the Divine, New York, on August 7, when the completed portion of the great edifice was filled with a congregation to welcome the Right Reverend Nicholai Velimirovich, Bishop of Oehrida, Serbia, who is in America as the guest of the Carnegie Endowment for

International Peace and the Institute of Politics at Williamstown, Massachusetts. The Bishop's topic was "Church Unity and International Peace."

A copy of THE CATHEDRAL AGE was among the articles deposited in the cornerstone of Holy Innocents Church, Port de Paix, Haiti, by Bishop Carson when the ceremony of laying the stone took place, on July 24. This particular copy contained a reprint of an article by Bishop Carson which appeared originally in *The Spirit of Missions*.

The Living Church, in a recent issue states that "one by one the old Episcopal palaces are given up by the English Bishops. Farnham Castle, which has been the residence of the Bishops of Winchester for centuries, is no longer to be used for that purpose, but an anonymous donor has given \$100,000 to enable it to be used for retreats, conferences, schools for clergy, and like purposes, and also as the home for the Littleton Library for the dioceses of Winchester, Guilford and Portsmouth."

The government of New South Wales has granted a site in Sydney, one of the most valuable and prominent in the city, for St. Andrew's Cathedral.

The Canadian Churchman gives a vivid picture of the day of a "Flying Bishop," who covers many of his preaching assignments via the airplane. "After preaching at St. Cuthbert's Church, Kensington," says a recent issue of the *Churchman*, "on Sunday morning, July 17, the Bishop of Willochra, South Australia, Dr. Nutter Thomas flew to Manchester and preached in the afternoon at the Church of Our Lady and St. Thomas. When the Kensington service was over, a car was waiting to take the Bishop to Stag-lane Aerodrome, Hendon. He took his lunch in the car on the way. An airplane was ready at Hendon and started at noon, direct to the Avro Aerodrome at Woodford, Manchester. From thence the Bishop motored to the church. This is how we kill our bishops!"

That thirteen new sees have been created in England during the first quarter of the twentieth century was pointed out by the Right Reverend J. H. Greig, first Bishop of Guilford, in his sermon on the occasion of his enthronement in Holy Trinity Cathedral Church in July.

There is nothing to parallel this unique situation in the history of the Church of England since the year 668.

THE CATHEDRAL AGE

THE GARDEN CLUB OF AMERICA AND ALL HALLOWS GUILD: NEW GARDEN FRIENDSHIPS AND GARDEN OFFERINGS

At the fourteenth annual meeting of the Garden Club of America, held in Rye, New York, on June 13, 1927, there was an attendance of more than one thousand women, representing seventy-nine garden clubs throughout the country, whose combined membership amounts to almost six thousand. In Mrs. Harold L. Pratt's report as Secretary of the Garden Club of America, there was the following paragraph: . . . "An outstanding accomplishment of which we are very proud is the work of one of our members-at-large, Mrs. G. C. F. Bratenahl of Washington, who has planned and is carrying to completion the beautiful Box Garden in the close of the National Cathedral, which is a part of the general plan for the beautification of our National Capital in which we are everyone interested."

. . . "The outstanding national event of the year is the passing of the bill assuring a National Arboretum which will be explained at length later by Mrs. Frank B. Noyes of Washington, the Chairman of our National Capital Committee, to whose untiring efforts I feel sure the final success of this measure is due."

It may be of further interest to state, as announced recently in the daily press, that Mrs. Noyes has been invited by the Secretary of Agriculture, the Honorable W. M. Jardine, to become a member of the Advisory Council of the National Arboretum of which Mr. Frederic A. Delano is to be Chairman and which numbers among its members, besides Mrs. Noyes, Mrs. Harold L. Pratt, Secretary of the Garden Club of America, and Mr. Frederick Law Olmsted, who for twenty years has been the Landscape Architect of Washington Cathedral.

In response to letters and illustrated leaflets recently sent by All Hallows Guild to the seventy-nine Presidents of the Member Clubs of the Garden Club of America, many cordial and encouraging replies have been received, indicating a wide-spread interest in the unique type of landscape work now in progress on Mount Saint Alban.

The Garden Club of Cleveland, through the vision and contagious enthusiasm of its first President, Mrs. Andrew Squire, and its present President, Mrs. John Sherwin, has expressed its confidence in the work that is being done as well as its faith in the plans for the future by adding to its generous gift of last year so that its total garden offering to All Hallows Guild now amounts to one thousand five hundred dollars. The Garden Club of Cleveland has the honor of being the first Member Club

of the Garden Club of America to make a definite garden offering to All Hallows Guild. Of course, many individual members have long been members of the Cathedral Guild, but this is the first gift to be recorded as from a club and already it is leading the way to many more. This gift is to be associated with the Great Yew, (*Taxus baccata*, var. *fastigiata*,) that dense shaft of evergreen which forms a noble accent at the far end of the Boxwood Garden, and which, with five other Yew of lesser growth will create a Yew Walk leading down from the steps of the "Shadow House."

Elsewhere in this issue of THE CATHEDRAL AGE there are photographs showing the Boxwood Garden with the Great Yew of the Garden Club of Cleveland as well as several Holly associated with various meetings of garden-lovers when Mrs. Allen's talk on "Old World Gardens" was recently given: in Baltimore, Bar Harbor, Dedham. But in addition to these with their offerings ranging from two hundred to four hundred dollars should be recorded the generous gifts of seventy-five dollars each from the North Shore Garden Club of Massachusetts as well as from the Millbrook Garden Club of Millbrook, New York. Delightful specimens of Boxwood will be associated with these two last-named groups.

The gift of the North Shore Garden Club followed a meeting held on August 3, 1927, at "Rookwood," the residence of the Misses Sturgis at Manchester, Mass. An invitation was extended to Mrs. Bratenahl to give a talk on the Boxwood Garden of the Cathedral. Large mounted photographs were used in illustrating some of the most unusual garden adventures of this hillside, especially the difficult transplanting of the Great Pine: a series of pictures portraying this herculean task step by step, until this ancient tree reached safely its final home.

A few months ago Mrs. Bratenahl was invited to be on a committee of one of the editors of the *Bulletin*, the official magazine of the Garden Club of America, and she is now sharing in some of the work in its department of Garden Literature. In a forthcoming issue of this garden magazine will appear an article of hers entitled "Cloister Garth and Garden Book," which gives a glimpse of the Boxwood Garden of the Cathedral as well as of its growing collection of Garden Books.

MEETING AT BAR HARBOR IN BEHALF OF ALL HALLOWS GUILD

A delightful meeting for the benefit of All Hallows Guild, through the successful efforts of Mrs. Frank B. Noyes, was held

NOTES AND COMMENT

on August 25, 1927, at Bar Harbor, Maine, at the residence of Mr. and Mrs. Potter Palmer. It was a beautiful afternoon, with the sea dashing on the rocks below the terrace. For the sixth time, as her individual offering to the Cathedral Hillside, Mrs. Nellie B. Allen, Landscape Architect of New York, gave her illustrated talk on "Old World Gardens." The Honorable George Wharton Pepper presided and there was an address by the Bishop of Washington. At the close of the program there was a hospitable cup of tea.

The patronesses on this occasion were: Mrs. Gist Blair, Mrs. Parker Corning, Mrs. Fitz Eugene Dixon, Mrs. Thomas Ewing, Mrs. Peter Augustus Jay, Mrs. Atwater Kent, Mrs. McCormick-Goodhart, Mrs. George Wharton Pepper, Mrs. Charles B. Pike, Mrs. Frank Brett Noyes, Mrs. William Jay Schieffelin and Mrs. Edward Stotesbury.

The proceeds of this meeting amounted to more than three hundred dollars and are to be associated with one of the ancient Holly trees recently transplanted to the Bishop's Garden.

The Cathedrals Commission of the Church of England has recently completed the task of visiting 39 Cathedrals and collegiate churches. The results of the Commission's visits are summarized in a survey which, with recommendations, will shortly be presented to the Church Assembly.

A unique plan for the creation of "sponsors," individuals or groups of individuals, who make themselves responsible financially and spiritually for the education of candidates for Holy Orders has been initiated by the Church Assembly of England. The shortage of clergy in the Church of England has become a serious problem.

A new service of gold communion plate has been given by Rodman Wanamaker of New York to Sandringham Parish Church, the home church, as it were, of the British Royal Family. It will be remembered that Mr. Wanamaker formerly presented to the same church the beautiful silver altar table in memory of King Edward VII and the silver, bronze oak pulpit in memory of the late Dowager Queen Alexandra.

The gift of gold communion plate was made by Mr. Wanamaker in honour of the union of the English-speaking races. It was dedicated by the rector of Sandringham Parish, the Reverend A. Fuller in the presence of King George and Queen Mary of England.

The children of the Diocese of Liverpool, England, have been asked to provide the Children's Doorway of Liverpool Cathedral. A large procession of the children through the Cathedral took place during Children's Week when the project was placed before the youth of the diocese and enthusiastically accepted by them.

The Children's Doorway leads to the new Southwest transept which has been set aside as the Baptistery.

An appeal for a million and a half dollars to complete that portion of Liverpool Cathedral, the great central space and the northwest and southwest transepts, now in progress of construction has been issued by the Cathedral Building Committee. Of that amount nearly \$625,000 has been donated. The latest gift list amounting to some \$75,000 showed that the greater part of that sum came from Liverpool itself.

The jubilee of Truro Cathedral in England was marked by two benefactions. The estate of Reverend W. Phillip was bequeathed for the maintenance of the fabric of the Cathedral, subject to an annuity to his widow and a stranger visiting the Cathedral gave \$1,300 to erect two canopies over the canons' stalls.

The dream of a blind boy of seventeen to play on the Carlisle Cathedral organ came true recently when, by permission of the authorities, he was permitted to give a recital. Experts said that it was remarkable that he should play so well on an organ with which he was unfamiliar.

Because Washington Cathedral was the first radio Cathedral in all the World, according to the records of radio authorities, it is interesting to learn that a radio broadcast of the morning service at Winchester Cathedral, England, was held on July 24 when the Archbishop of Upsala preached.

An unusual episcopal staff made of two Malek ebony clubs of the Dinka tribes of Uganda has been given to the Right Reverend Dr. Kitching, Bishop of the newly-formed diocese of the Upper Nile in Africa. The wood is highly prized by the natives.

Hereford Cathedral choir boasts of five members of the same family in its personnel. The record is held by J. Aikens and his four sons. The father sang a principal role at the Three Choirs Festival held at the Cathedral last month.

Pilgrimages to English Cathedrals are as much a part of the church life of the British in this century as they were in former ages. The fourth annual pilgrimage

THE CATHEDRAL AGE

to Winchester Cathedral of the West of England Pilgrimage Association was held this summer. A message was read to the pilgrims from the Archbishop of Canterbury in which he said that "such pilgrimages were of real good, not only to those taking part but to the parishes whence they came." He added that he would like to know that such occasions were multiplied in all our cathedrals. The glories of Winchester ought to be more fully known than they were, he concluded. In the afternoon a procession was formed outside the Guildhall, and the pilgrims marched to the Cathedral for evensong.

Coventry Cathedral recently won the distinction of being the first Cathedral to possess a Children's Chapel as distinct from a Children's Corner, found in many Cathedrals.

The Children's Chapel of Coventry Cathedral has been dedicated and its beautiful furnishings are part of the real attractions of the Cathedral. The floor, chairs and certain other furnishings are the gift of the children of the Sunday Schools of the Diocese. The altar-cross is of particularly striking design, the figure of a kneeling child being incorporated at the foot of the cross.

The Dean and Chapter of Canterbury Cathedral are forming a society of men and women to be known as "Friends of Canterbury Cathedral." The purpose of this organization is the recognition that "it was friends of Canterbury Cathedral that built and adorned the Cathedral; it must be fresh friends of Canterbury Cathedral that will keep it fair and strong in the twentieth century."

H. R. H. The Prince of Wales, on the special ground of the link between Canterbury Cathedral and Edward, the Black Prince, was the first "friend" to be entered on the roll and the Prime Minister, Honorable Stanley Baldwin has also joined the society. The Archbishop of Canterbury is its president and a strong lay Council has been formed under the chairmanship of the Dean of Canterbury.

The minimum subscription of a member is \$25. The contributions of the "friends" will not be used for the general maintenance of the Cathedral's service and staff, but rather for the reparation of the fabric.

England gave an enthusiastic welcome home to the Right Honorable and Right Reverend Arthur Foley Winnington-Ingram, Lord Bishop of London, on his return this summer from his world tour of more than 50,000 miles which included a visit to the United States last October

and two memorable days at Washington Cathedral, when he hallowed the historic brick from old Jamestown Church placed in the wall of the apse.

Prelates, clergy and churchmen joined hands to greet the returning Bishop at exercises in the Central Hall of Westminster. He talked delightfully of his travels and experiences. "We, too, believe in God" seemed to be the message from the new Cathedral which I consecrated in British Columbia to the new Cathedral in Liverpool 6,000 miles away," said the Bishop.

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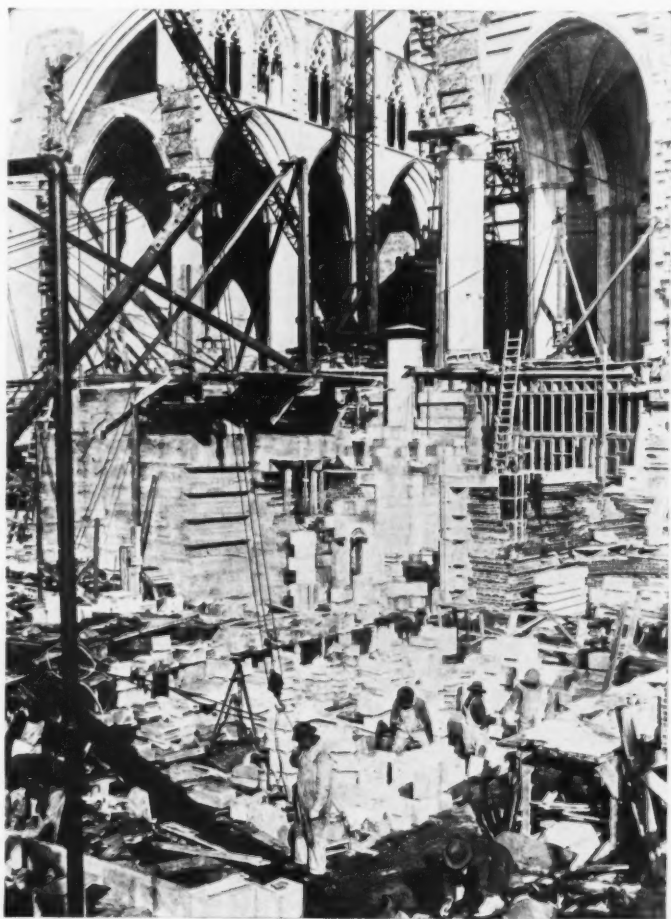
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For the benefit of our clients and friends not only in the cities wherein we do business, but in every city or town within a night's ride from New York, we maintain a Theatre Service Department, which secures the best seats for all plays in New York. Call this department, Ashland 9819, open from 9:00 A. M. to 9:00 P. M.



Washington Cathedral Crypts Under Construction, with Choir Aisles
in Background.

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